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HIGHER EDUCATION OF SOUTHWESTERN INDIANS WITH REFERENCE TO SUCCESS AND FAILURE.

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REPORTED HERE ARE EVALUATIVE FINDINGS OF FACTORS CONTRIBUTING TO THE SUCCESS OR FAILURE OF HIGHER EDUCATION FOR SOUTHWESTERN INDIANS. DATA PREVIOUSLY COLLECTED BY GOVERNMENT AGENCIES, INDIAN TRIBES, AND OTHERS WERE COLLECTED AND ORGANIZED FOR ANALYSIS. INTERVIEWS AND QUESTIONNAIRES WERE THEN USED TO OBTAIN DATA FROM 43 HIGHER EDUCATION INSTITUTIONS AND FROM LEADERS OF 37 TRIBES. INDIANS ENROLLED DURING THE 1958 PERIOD WERE ALSO CONTACTED. METHODS USED TO AWARD INDIAN SCHOLARSHIPS WERE CATALOGED FOR COMPARISON WITH INDICATED RELIABLE PREDICTORS OF INDIAN ACADEMIC SUCCESS. A CONTROL GROUP OF 50 NON-INDIAN COLLEGE STUDENTS WAS USED. ANALYSIS CONSISTED PRIMARILY OF DETERMINING FREQUENCY COUNTS OF CATEGORIZED RESPONSES ON DATA COLLECTION INSTRUMENTS INCLUDED IN A SUPPLEMENTAL REPORT (ED 002 996). PEARSON PRODUCT-MOMENT CORRELATIONS WERE USED TO DETERMINE DEGREES OF RELATIONSHIP BETWEEN 69 PREDICTION VARIABLES AND GRADE POINT AVERAGES. A LITERATURE SEARCH INDICATED THAT LITTLE COMPREHENSIVE RESEARCH HAS BEEN PERFORMED IN THE FIELD OF INDIAN EDUCATION. ONLY FIVE CASES OF FUNDED RESEARCH IN VARIOUS STAGES OF COMPLETION WERE DISCOVERED. ONLY 15 COLLEGES REPORTED COURSES IN INDIAN EDUCATION. OF THESE, 12 WERE OFFERED AT ARIZONA STATE UNIVERSITY. FREQUENCIES OF NUMEROUS FACTORS RELATED TO INDIAN STUDENT SUCCESS OR FAILURE ARE REPORTED WITH 23 SEPARATE CONCLUSIONS. FIFTY-TWO REFERENCES ARE INCLUDED IN THE BIBLIOGRAPHY. RECOMMENDATIONS FOR SCHOLARSHIP-GRANTING AGENCIES AND INDIAN TRIBAL LEADERS ARE PRESENTED ALONG WITH RECOMMENDATIONS FOR ELEMENTARY AND HIGH SCHOOLS, COLLEGES, AND UNIVERSITIES WITH LARGE INDIAN ENROLLMENTS. (WN)

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HIGHER EDUCATION OF SOUTHWESTERN INDIANS WITH REFERENCE TO SUCCESS AND FAILURE

Cooperative Research Project Number 938

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CHAPTER I: INTRODUCTION TO THE STUDY

General Background For The Study

General Background. Increasing concern for Southwestern Indians and their success or failure in higher education has been evident, expecially since the mid-point of the twentieth century. The image of the American Indian has a new dimension. The birthrate has greatly increased. Infant mortality is rapidly decreasing. More of our Indian population are remaining in school, and more of them are going to college for higher education. Drop-outs along the way have been more closely scrutinized because of the heavy impact on our culture economically and socially. All of this adds up to a growing edge of Indian participation in all affairs, and a need for formally educated Indians which is recognized by both the non-Indian and Indian leaders.

It is highly probable that 1950 will be looked back to as a great turning point toward a golden era of attack on problems of American Indian people. There have been many conferences and studies since that date on a multitude of related problems. These are beginning to throw new light on the total situation, and are indicating exciting new avenues of activity.

It is fitting and proper that one of the exciting studies should deal with successes and failures in higher education of Southwestern Indians. There are many different tribes of Southwestern Indians, each with an attitude of its own about the importance of higher education. Higher education is of great significance for Southwestern Indians for many reasons. Among these are the fierce competition for jobs and for a role in society. The Southwest has a lower percentage of jobs available in industry. The economy is dominated by highly specialized agriculture as in cotton, citrus, and cattle, and by attractions of climate for tourists. Mining, expecially in copper ores, and forestry add heavily to the emerging economic picture. Southwestern Indians have a high preponderance of dry, arid and hot lands. These will not sustain heavy population increases in the traditional occupations of the past. Thus opportunity must be met with new qualifications. And higher education can best provide many of these qualifications. There is little wonder, then, that the attention of the Southwestern Indian is directed toward more and more education. His very advancement and survival demands it.

Thus it was logical to undertake an intensive study of successes and failures of Southwestern Indians in higher education. It appeared plausible that such an investigation could help immeasurably in attacking some of the causes of failure and in promoting some of the agencies of success. To these ends, this study was dedicated.

Statement of the Problem. The problem was designed to develop and to evaluate the picture of the Indian in Higher Education in the Southwest, with special reference to his successes and to his failures.

Scope and Limitations. The study was confined to Indians of the Southwest because of space and time factors. Moreover, the scope included primarily institutions of higher learning which were attended by Indians of Southwestern Tribes.

Importance of the Study. It is believed that the cultural characteristics of the Southwestern Tribes make this a more critical area. This in no way denies the need and value of a nation-wide study, nor does it imply that tribes of other regions are less important for study purposes. In the Southwest today, there are more than 150,000 Indians in more than 37 different tribes. Adequate education remains a major problem among these citizens of the United States. At present, the average education of American Indians is at the fifth grade level as contrasted to the tenth grade for the remainder of the United States.

As increased educational opportunities are provided, the Indian is entering higher education in larger numbers. Today the Bureau of Indian Affairs has estimated that there are more than 4,000 Indian students enrolled in higher education, and the number is rapidly increasing.

Today, as never before, the Indian people recognize the need for properly educated tribal members to assume necessary roles of leadership in solving current problems. One of the major problems confronting most Indians is their relationship to the Federal Government. The United States Congress, in 1953, passed a resolution which is known as the "Termination Program". This resolution endorses the termination "as rapidly as possible" of the unique federal responsibility for Indian tribes and affairs. Although it is now generally agreed that this termination is many years in the future, higher education is looked upon by the Indian, the State, and the Bureau of Indian Affairs as an indispensable element in adequate preparation for this termination, should it come about.

As a result, the Indian student is attending institutions of higher education in rapidly increasing numbers. These new college students are placed in a vital and difficult role. Yet, in spite of this great need and demand for properly educated Indians, very little research has been conducted about the Indian in higher education.

The exact numbers who are in higher education are not known; little is known about their areas of difficulty. It is not known whether the problems encountered are qualitatively and/or quanitatively different from those of the non-Indian. The factors which are related to the Indian student's success or failure are not identified. Many individuals feel that the drop-out rate is abnormally high, even though some colleges have developed special programs to help Indian students adapt to college life. There is need to have fundamental answers based on research rather than on unfounded feelings or impressions.

Up to this time, no comprehensive area-wide research, involving all institutions of higher learning in the area, has been attempted. It is evident that only through such an approach, which would not be limited to a single school or a single state, can meaningful answers to fundamental questions be obtained.

The success to be realized in preparing the Indian to assume a positive role, by accepting increased responsibility and ultimately the management of his own affairs, may well depend on the quality and quantity of the education he receives in our institutions of higher learning.

Objectives of the Study. The basic objectives of the study have been stated as follows:

1. To assess the current status of the Indian in higher education by conducting a survey of Indians of the Southwest in Higher Education.

2. To ascertain precisely what institutions of higher education in the Southwest are doing in special programs for Indian education, what they plan to do, and what they believe should be done.

3. To indicate what various Indian tribes are doing in the area of Indian Education, what they plan to do, and what they believe should be done.

4. To identify the specific factors which should be taken into consideration when awarding scholarships to Indian students.

5. To learn possible reasons for withdrawal of Indian students from college.

6. To ascertain the methods used to award scholarships to Indian students and the possible factors which appear to be reliable predictors of academic success.

7. To focus attention on the general problem in such a manner that increasing concern will emerge for meeting objectively and for solving the higher education problems facing the Southwestern Indian of today.

Related Literature. There is a paucity of literature in the area of Indian Education. Of more than 4,000 studies dealing with Indians, fewer than a half dozen have really been concerned with any aspect of Indians in higher education. A careful survey of the literature indicates no studies similar to this investigation. The literature dealing with related aspects of this study or making a contribution to it is reviewed in Chapter II.

Tribes Included in the Study. Southwest Indian tribal groups included in this study are as follows:

ARIZONA INDIAN TRIBES:

Camp Verde Apache
Colorado River Tribes
Ft. McDowell Mohave-Apache
Gila River Pima Maricopa
Havasupai
Hopi
Hualapai
Kaibab Paiute
Navaho
Papago
Salt River Pima
San Carlos Apache
White Mountain Apache

COLORADO INDIAN TRIBES:

Southern Ute
Ute Mountain Ute

UTAH INDIAN TRIBES:

Utah Utes

NEW MEXICO INDIAN TRIBES:

Acoma Pueblo
Cochiti Pueblo
Isleta Pueblo
Jemez Pueblo
Jicarilla Apache
Laguna Pueblo
Mescalera Apache
Nambe Pueblo
Picuris Pueblo
Pojoaque Pueblo
Sandia Pueblo
San Felipe Pueblo
San Idlefonso Pueblo
San Juan Pueblo
Santa Ana Pueblo
Santa Clara Pueblo
Santa Domingo Pueblo
Taos Pueblo
Tesuque Pueblo
Zia Pueblo
Zuni Pueblo

The Navaho Tribe is listed under Arizona Indian Tribes. A part of the reservation extends into New Mexico and Utah.

Proposed Procedures. In the design for the study, the following procedures were proposed:

1. All data and information previously collected by various government agencies, Indian tribes, and others will be collated and organized in pertinent categories.

2. Contact via interviews and questionnaires will be made with the following colleges which would be logical choices of Southwest Indians in quest of higher education:

- Arizona
    - Arizona State College
    - Arizona State University
    - University of Arizona
    - Eastern Arizona Junior College
    - Grand Canyon College
    - Phoenix College
- Colorado
    - Adams State College of Colorado
    - Colorado College
    - Colorado School of Mines
    - Colorado State Teachers College
    - University of Colorado
    - Colorado State University
    - Colorado Women's College
    - Denver University
    - Fort Lewis A & M
    - La Junta Junior College
    - Lamar Junior College
    - Loretto Heights College
    - Mesa College
    - Northeastern Junior College
    - Pueblo College
    - Regis College
    - Rockmont College
    - Sterling Junior College
    - Trinidad State Junior College
    - United States Air Force Academy
    - Western State College of Colorado
- New Mexico
    - College of St. Joseph
    - Eastern New Mexico University
    - New Mexico College of Agriculture and Mechanical Arts
    - New Mexico Highland University
    - New Mexico Institute of Mining and Technology
    - University of New Mexico
    - New Mexico Western College
    - St. Michaels College
- Utah
    - Brigham Young University
    - Carbon Junior College
    - Dixie Junior College
    - Utah State Agriculture College
    - Snow College
    - University of Utah
    - Weber College
    - Westminister College

3. The names of Indian students enrolled in these schools during the academic years of 1958-59, 1959-60, 1960-61, 1961-62 will be collected. It is estimated that an average of approximately 400 Indian students will be enrolled each year in the institutions listed above. Insofar as possible, information such as the following will be collected for each student: length of time in college, college grade index, high school achievement records, type of high school attended, standardized test scores, and future plans of the students.

4. At institutions having large concentrations of Indian students, a local person will be selected to assist in the interviewing. At the outset, the following schools appear to have a sufficient number of Indians to necessitate such assistance: University of Arizona, Arizona State College, University of New Mexico, Brigham Young University, and Ft. Lewis A & M. Visits will be made to each Tribe within the four state area (Arizona, New Mexico, Colorado and Utah) and interviews will be conducted with key tribal leaders.

5. Key persons in each tribe and college will be contacted to indicate what special programs for Indians in higher education are being offered. They will also be polled as to what special programs are contemplated or should be offered.

6. Special assistants and selected Southwestern Tribal Leaders will be brought together for an orientation program at the beginning of this study, to discuss goals, objectives, and procedures.

7. Indians who have been enrolled during the 1958 period and who have left school, will be contacted and reasons for withdrawal will be sought.

8. The methods used to award scholarships to Indians will be catalogued, and they will be compared with the factors which this study may indicate are reliable predictors of academic success for Indians.

9. A control group of some fifty non-Indian college students will be utilized in order to understand better the significance of the results obtained.

10. A final report will be prepared summarizing the total procedures and findings of this investigation. A sufficient number of copies will be made to provide other researchers in this field with the document.

Anticipated By-Products of the Study. Several important by-products of the study appear plausible and these are anticipated as significant contributions of the total study.

1. An identification of some reasons for academic and vocational success or failure of Indians.

2. A strengthening of lines of communication between institutions of higher education, various Indian groups, and other interested parties.

3. An increased interest in findings of the type to be developed in this study on the part of institutions of higher learning, Indian tribes, and other interested groups.

4. Publication of a booklet designed to assist Indian students who intend to enter an institution of higher learning with special emphasis on academic and social adjustment problems.

5. An increased interest in better counseling and advisement of Indian students throughout their college enrollment.

6. A better understanding of the Indian student and his problems with possible curriculum and program adjustment to his needs.

7. Plans for additional related studies which may augment our understanding of the Indian in higher education and assist in encouraging more Indians to undertake study in institutions of higher learning.

Uniqueness of Arizona State University for This Study. The College of Education at Arizona State University has provided distinguished leadership in teacher education for the entire Southwest. It is one of the largest fully-developed, fully-accredited teacher education programs in the nation. Its facilities and faculty are of the highest order, and its interest in Indian Education is of long standing.

More specifically, the following points emphasize the uniqueness of Arizona State University for this study:

1. Location in the center of an area of the greatest concentration of Indian population in the United States.

2. The largest and most comprehensive program of Indian Education of any University in the United States, with attendant familiarity about the many problems encountered in Indian Education.

3. A computer center which contains the most modern and comprehensive equipment.

4. Abundant direct relationships with an understanding of the various Indian tribes in the Southwest.

5. Extensive experience in working with the Indian students and the tribes in the Southwest.

6. A dedicated and loyal staff who have personal first hand contact and understanding of the Indian and of the problems encountered in Indian Education.

7. Experience in and data obtained from the first comprehensive College Orientation Program in the United States for Indian students, held at Arizona State University, in the summer of 1959, and subsequently.

8. The largest graduate professional education program in the Southwest from which qualified graduate research students may be obtained.

9. A Bureau of Educational Research and Services which stimulates and coordinates research activities, and which engages in a comprehensive array of publications, research, conferences and school services.

Significance of Drop-Outs. There have been many studies of drop-outs among high school pupils during the past decade. Important relationships between drop-outs and success or failure before the drop-out occurred have been established. In general, the reasons for heavy drop-outs have been as would be anticipated. Chief among these are financial limitations of the pupil, a curriculum ill-suited to the needs of the pupil, poor methodology in the classroom, personal frustrations and insecurities, an inadequate amount of wholesome family life, and limited capacity of the pupil. These same reasons obtain for all groups of pupils in high school and are believed to be causative factors for failure in higher education as well.

There has been unusual attraction for a high school education, resulting in rapid growth of the high school. The heavy enrollments have been accompanied by very heavy drop-outs. The chief factors responsible for rapid growth of the high school include: loss of geographical frontier, influence of the scientific movement and men of science, urbanization, increase in wealth and productivity, desire on the part of parents for a better lot in life for their children than they themselves enjoyed, popularity of more education, and requirement of a high school education for job placement. It is evident that the same factors will also more importantly draw young people to higher education. Conservative estimates indicate an enrollment of 6 million in colleges by 1970, more than double the number in 1962. It is also probable that the percentage of drop-outs will remain at the alarmingly high level where today's figure rests. This is the greatest challenge of the sixties. Pupil failure is our most disturbing problem in the educational world. Pupil failure is undoubtedly the greatest cause of drop-outs in higher education. Thus any study which can possibly throw any light on pupil successes and failures should make a significant contribution. Drop-outs cause a serious economic loss in our society and any approach to reduce the number of them would be a sound investment.

Plan for the Study. The general plan for the study provides for eight chapters, as follows:

Chapter II contains a review of related literature with some indication of pertinence for this study. Chapter III presents the picture of scholarships for the Indian student, the number awarded, the amount of money or value involved, and factors in selecting recipients.

Chapter IV treats the college programs and related activities available to the Indian students. Clubs, special classes, advisement and other special provisions are depicted. In Chapter V is found a description of the tribal programs, with the scholarships and other financial assistance, encouragement offered, problems of the Indian student with which the tribe deals, and programs to help reduce drop-outs.

Chapter VI presents a treatment of the Indian in college, with his records, interviews, description and comparison with non-Indian students. Chapter VII contains a description of Indian drop-outs with special emphasis on reports and records, special characteristics, and the general picture with respect to number, location and other points.

Chapter VIII presents the significant findings of this investigation, the conclusions, and the recommendations growing out of the study.

CHAPTER II: REVIEW OF RELATED LITERATURE

General and Pertinent Literature

In reviewing literature related to Indian education, one discovers a dearth of research studies and limited descriptive information. This is especially true in the area of success and failure of Indian students in higher education. There has been, however, a considerable amount of literature regarding general college student persistence and withdrawal.

The literature considered foundational to the present study is divided into four categories in this review: general drop-out problems in higher education; general articles from professional workers with Indians about the college potential of Indians; general studies of Indians in higher education and Indian drop-out studies -- high school and college. Materials reviewed herein include articles appearing in professional journals, publications of the United States Department of Interior, Bureau of Indian Affairs, studies by university research departments, publications of the United States Department of Health, Education, and Welfare, and unpublished doctoral dissertations.

General Drop-Out Problems in Higher Education. The following is separated into those college student mortality studies that have national implications, local and regional drop-out studies, and research relating to attitudinal or personality factors involved in success and failure in higher education.

McNeely conducted the first nation-wide study of student failure in institutions of higher learning.[1] His data were based on a sample of 15,535 students in 25 universities. The data were analyzed with regard to gross mortality which included all leaving students without regard to transfer or later continuation, and net mortality which included students who dropped out and did not return later or transfer.[2] A study of the entering class of 1931-32 scheduled to graduate in 1934-35 showed that the gross mortality for publicly controlled universities was 64.5 per cent gross mortality and 48.7 per cent net mortality, while in privately controlled universities, there was 58.5 per cent gross mortality and 39.9 per cent net mortality. McNeely observed,

> For the universities as a whole a gross mortality of 62.1 per cent was found and a net mortality of 45.2 per cent. In other words, for every 100 students entering all the universities, approximately 62 left the institutions on a gross basis and 45 on a net basis.[3]

Drop-out in reference to class standing showed that 38 per cent of the college students departed in the freshman year, 16.7 per cent in the sophomore year, 7.7 per cent in the junior year, and 3.9 per cent in the senior year. The drop-outs comprised less than 2 per cent more men than women.

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[1] John H. McNeely, College Student Mortality, Bulletin 1937, No. 11, Office of Education, Washington: United States Government Printing Office, 1938.

[2] Ibid. p. 104.

[3] Ibid. p. 104.

The schools or colleges within universities experienced different rates of student withdrawal. Arts and Sciences experienced the greatest gross mortality with 57 per cent, while Law had the lowest rate with 35 per cent. It is safe to assume, however, that there would be more transfer from general studies than from specialized studies.

With regard to causes of student mortality, 18.4 per cent left because of dismissal for academic failure. Financial difficulties accounted for 12.4 per cent of the withdrawing students and miscellaneous reasons claimed 12.2 per cent. Some other reasons included lack of interest - 6.1 per cent, sickness - 3.4 per cent, disciplinary causes - 1.1 per cent, "needed at home" - 0.8 per cent and death - 0.6 per cent. The causes of drop out for 45 per cent of the students were undetermined.

Of the factors involved in student mortality, age was a significant factor. Students entering at less than 17 years experienced 47 per cent drop out, while students entering at age 20 or more experienced 72 per cent mortality. Out-of-state students were found to be more prone to withdrawal than students attending home-state universities. Students living at home or in fraternity or sorority houses were less likely to leave school than dormitory and rooming house dwellers. Students active in extra-curricular activities and those engaged in part-time work were also more likely to stay in college. Reporting on the factor of academic achievement, McNeely states,

> A casual relationship was discovered to exist between deficiency in academic achievement and student mortality . . . Of the students whose index ranked them in the lowest decile group, 99.5 per cent, or practically all of them, left the universities as compared with 26.2 per cent, or about one out of every four, whose index ranked them in the highest decile group. Moreover, the percentages of students leaving the universities increased proportionately with each step down in decile ranking of their academic marks.[4]

Iffert's study of the national drop-out problem in higher education remains the second major study of its kind to date.[5] From an approximate 1,600 eligible institutions varying in geographical location, size and type, 147 representative schools of higher education comprised the cooperating sample. About 13,700 students representative of the various institutions, who enrolled the fall of 1950, were the basis for the figures. Iffert observed,

> Based upon this sampling, it appears that slightly less than 40 per cent of the freshman class will remain at the institution of first enrollment to graduate 4 years later. An additional 20 per cent will either graduate later from the first institution or will go to other institutions where they will graduate in 4 years or more. Thus about 6 out of 10 freshmen will eventually receive degrees.[6]

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[4] Ibid. p. 106

[5] Robert E. Iffert, Retention and Withdrawal of College Students, Bulletin 1958, No. 1, Office of Education, Washington: United States Government Printing Office, 1957.

[6] Ibid. p. 100

The first year of college appeared most critical as 27.3 per cent left school within the first year, 15.0 per cent the second year and 13.3 per cent within the third year and fourth year. ". . . we might say that when a student has reached the rank of a junior, he is a good graduation risk -- about 685 chances per 1,000."[7]

The type and control of institutions was considered by Iffert. With regard to graduation of the original freshman group in normal four-year progression, technical institutions graduated 47.6 per cent, liberal arts colleges graduated 41.3 per cent, universities graduate 38.9 per cent and teachers' colleges graduate 34.7 per cent. In an earlier report based on the same sample, Iffert states,

> The analysis of drop-outs by type of institutions shows that one of ten students leaves the university, technical institution, or liberal arts college of first registration at or by the end of the first registration period; one of seven leaves the teachers' college in the same period; and one of eight is gone from the junior college. . . Of the 27.5% casualties mentioned above 31% was in publicly controlled 4-year schools. 40.5% didn't return to Jr. colleges for the second year.[8]

The reasons for discontinuing higher education were listed by men in the following order of importance: military service, lack of interest in studies, and personal financial difficulties. For women, marriage was ranked first as a reason for terminating college careers, taking a full-time job second, and personal financial difficulties third. It should be remembered that the Korean War corresponded temporally with the college attendance of the sample, thereby putting an unusual emphasis on military service as a cause of college withdrawal for men. It might be safely assumed that some of the women students who quit to take a full-time job did so because of the financial pressures of married life. The reasons given, of course, cannot be taken as basic causes for college leaving because motivation to enter military service or to take a job or get married may be caused by poor academic performance or college adjustment, -- conditions which students do not readily admit. Summing it up according to Iffert, "Academic difficulties are more serious than financial for first year drop-outs, whereas the reverse is true for those who drop out after the first year."[9]

Factors involved in college student drop out illustrated that the persistence of students attending institutions operating on the semester calendar system is consistently and significantly better than that of students enrolled in quarter system institutions. In his 1956 report, Iffert found 37.1 per cent of college students came from homes having annual incomes less than $5,000, and 23.2 per cent from homes having $10,000 or more as annual income. However, 48.9 per cent of the first semester drop out came from the under - $5,000 group while only 16.5 per cent of the $10,000 and over group were in the first semester mortality statistics. Rank in high school graduating class had significant bearing on college withdrawal. "In general, it can be said that students from the top fifth of a high school class will survive twice as long as students from the bottom fifth."[10]

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[7] Ibid. p. 100

[8] Robert E. Iffert, "Drop Outs: Nature and Causes; Effects on Students, Family and Society," Current Issues in Higher Education 1956, Washington: Association for Higher Education, National Education Association, 1956, p. 94.

[9] Ibid. p. 98

[10] Ibid. p. 97

The college placement test standing was thought to be a better indicator of probable success in college than high school rank. College grades were not a reliable indicator for survival.

Because of a different approach to the problem it is difficult to make comparisons between the McNeely and Iffert studies with regard to factors involved in student mortality.

Fults and Taylor, in reporting on a study of drop-outs from a large, un-named, mid-western university, with particular concern for their high school backgrounds, traced five entering classes 1948-52, through their undergraduate years at the university.[11] The sample was comprised of 2,962 students from 44 high schools of the state sending the largest number of students to this particular institution. They found that the greatest number of drop-outs occurred at the end of the freshman and sophomore years with a high rate of drop-out in the second semester of the freshman year. The senior year was found to be the most stable year. The median percentage of students graduating at the university for the 44 high schools was 42 per cent of the entering freshmen; however, the staying power of students from individual high schools within the sample varied from 16 per cent from one school to 59 per cent from another.

> The wide variation in the staying power of students from the various high schools could be accredited to financial and other reasons as well as scholastic ones. Also the greater staying power of boys could be accredited to American mores, such as earlier marriages for girls and greater stress on higher education for boys.[12]

Fults and Taylor concluded that while the difference in grade point average of students at the university when considered by their high school origin was not statistically significant, many high schools are failing to prepare adequately their students for college. "There especially seemed to be a lack of preparation in English."[13]

Halladay and Andrews conducted a study of student mortality in the 1955-56 freshman class in nine Arkansas colleges.[14] A sample of 1,067 drop-outs was investigated. Seven findings of this study should be considered: (1) There are crucial periods during the school year when students are prone to withdraw: September, November, and after completion of the first semester. (2) There is no particular effect of size or quality of high school upon the drop out. (3) The percentage of male and female drop-outs when compared to male and female entrants is approximately the same, although more men withdraw.

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[11] Dan A. Fults and Bob L. Taylor, "The Staying Power of College Students," National Association of Secondary School Principals Bulletin, 43: 109-114, Oct., 1959

[12] Ibid. pp. 112-13

[13] Ibid. p. 114

[14] D. Whitney Halladay and Dean C. Andrews, "Drop-Outs from Arkansas Colleges," Personnel and Guidance Journal, 37: 212-13, November, 1958.

(4) At the time of leaving, 36 per cent of the drop-outs were earning a passing grade while 64 per cent were not passing or had not completed their work. (5) An analysis of scores of freshman drop-outs indicated that 64 per cent of them scored below the national median on an ability test; however, scores for all drop-outs were not available. (6) The analysis of freshmen on an English achievement test indicated that 74 per cent scored below the national median and approximately three out of five drop-out students scored in the lowest quartile. (7) The drop-out group consisted of 12 per cent veterans, 9 per cent married students, 63 per cent students 19 years of age and under, and miscellaneous 16 per cent.

Halladay and Andrews concluded that there is a definite need for orientation pre-administration counseling and academic advisement, as indicated by most common points of school leaving. One out of three drop-outs appears to be leaving school for reasons other than academic, therefore creating a need for careful identification and encouragement of talented youth. Past military service and the bond of matrimony are factors helping persistence.

Koelsche investigated the student drop-out problem at Indiana University with special concern for the characteristics of those persons who enrolled as freshmen students, but who left prior to completing graduation requirements.[15] The universe of Koelsche's study was the entering class of September, 1948, the graduating class of June, 1952. All transfers to and from this class were eliminated. A final sample of 180 students qualified for inclusion in the net withdrawal group. These former students were analyzed with respect to family background, high school career, college career and employment patterns after leaving the University.

The occupational status of the fathers of the drop-outs were: 27.8 per cent "propriatary and managerial," 15.0 per cent "skilled labor," and 10 per cent each in "professional," "white collar" and "unskilled labor." College attendance of the parents was 29.4 per cent and 23.9 per cent respectively for fathers and mothers. A look into the high school careers of the withdrawing students revealed that 25 per cent of the drop-outs had been in the highest 1/5 of their class, 14 per cent had been in the lowest 1/5, and the median for the group was a placement in the middle 1/5 of their high school class. Indiana high schools sent 85 per cent of the withdrawees and 67 per cent of the high schools from which the drop-outs graduated operated under a First Class Commission. Most of the withdrawing students had been active in high school music, drama and sports.

Findings with regard to the college careers of the withdrawal group included the following: (1) the median of withdrawal group was 18-19 years of age, (2) only 2.8 per cent of the withdrawees were married, (3) those intending to stay in college 4 years comprised 72.2 per cent while 10.3 per cent planned only 2 years of college, (4) the largest group, 65.6 per cent, lived in University housing, the next largest group lived in fraternity or sorority houses, (5) the median achievement of the group on the A.C.E. Psychological Examination was low middle fifth and on the English C 2 Examination the median was in the second quintile, (6) "five per cent failed in six or more causes. There appeared to be a decided tendency on the part of the withdrawees to avoid repeating a course which they had once failed."[16]

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[15] Charles L. Koelsche, "A Study of the Student Drop-Out Problem at Indiana University," Journal of Educational Research, 49:357-64, January, 1956.

[16] Ibid. p. 360.

(7) at the time of leaving college 38.3 per cent were doing unsatisfactory work, (8) part-time jobs were held by 22.2 per cent of the drop-outs, (9) most drop-outs, 81.1 per cent, withdrew at the close of a semester while 18.9 per cent withdrew during the course of a semester.

A breakdown of student mortality as to class standing shows; 57.8 per cent mortality within the freshman year, 24.9 per cent within the sophomore year, 15.6 per cent within the junior year and 1.7 per cent within the senior year. Koelsche compiled primary and secondary reasons given for withdrawing to make the following order of causes: (1) lack of funds, (2) low scholarship, (3) contemplated marriage, (4) ill health, (5) loss in interest, and (6) required military service.

Wooster and Stover investigated drop-outs from the 1952-1956 class of the College of Education, Ohio State University.[17] A questionnaire and three follow-up letters, if necessary, were sent to each student who failed to re-enroll or report transfer after two successive quarters. The class beginning in the Fall of 1952, number 472, of which there were 359 (76%) women and 113 (24%) men. By August of 1956, 34 per cent had been granted degrees, 10 per cent had been dismissed for academic reasons, and 11 percent had transferred. "A total of 181 students, representing 39 per cent of the total class, simply disappeared."[18]

Wooster and Stover's findings, which were based only on a 55 per cent return, gave marriage as a prime reason (35%) for withdrawing. Transfer to another university was indicated by 17 per cent of the respondents, general dissatisfaction with college was given by 13 per cent, personal reasons involved 10 per cent and military service was listed by 9 per cent. Financial reasons were offered as a cause of 8 per cent of the drop-outs while "work" was indicated by only 6 per cent. The sparse returns of this study give little basis for generalization. The researchers indicated, however, that there may be a relationship between academic rating and entry into the military service.

In 1953, Little studied 1,949 freshmen who entered the University of Wisconsin high school with respect to discerning the persistence of academically talented youth.[19] Information on drop-outs was compared with similar information on those who graduated in the spring of 1957. Regarding students who did not persist, Little states,

> The loss of students from each segment of the entering freshman class was as follows: Mental test: 78 per cent of those who ranked in the lowest 30 per cent; 57 per cent of those who ranked in the middle 40 per cent; 34 per cent of those who ranked in the highest 30 per cent. High school class rank: 78 per cent of those who ranked in the lowest 30 per cent; 60 per cent of those who ranked in the middle 40 per cent; 37 per cent of those who ranked in the highest 30 per cent.[20]

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[17] George F. Wooster and W. Wallace Stover, "Lost-Students," Educational Research Bulletin, 37: 85-90, April, 1958.

[18] Ibid. p. 88.

[19] J. Kenneth Little, "The Persistence of Academically Talented Youth in University Studies," Educational Record, 40: 237-241, July, 1959.

[20] Ibid. p. 238.

Other findings included: (1) a high incidence of voluntary withdrawal and transfer among those placed on academic probation, (2) no significant difference between size of high school attended and persistence, (3) no significant difference in father's occupation and persistence, (4) the majority of freshmen who graduated four years later had ranked in the highest fourth on both the mental test and the rank in high school class, (5) students who have a specific educational goal are more likely to persist than those having poorly defined goals.

Little concluded that most freshmen experience a sharp step-up in scholastic competition. The loss of many high ranking students suggests need for stronger counseling programs by the high schools and the university. Also the top one-fourth in both mental test scores and high school achievement form an important pool of "high potential" students. The findings of this study suggest that there is a need to cultivate as much as to cull the youth who are entering the colleges and universities."[21]

Bragg studied student withdrawal at "W.U."[22] She tested the Null Hypothesis that there are no statistically significant differences in the performances of students who withdrew and those who continued with regard to the following criteria: (1) high school average; (2) age; (3) performance on the A.C.E. Psychological Examination (Q.E.L. and T scores,) 1948 edition; (4) performance on the Cooperative English Test, C 2, Comprehension, Higher Level; (5) academic average made at "W.U." during the first semester of 1952-53; (6) sex; (7) curriculum.

The universe for the study consisted of the 724 freshman day students who enrolled in the fall of 1952, 42.13 per cent of whom continued and 57.87 per cent of whom withdrew during the two-year period, September, 1952, to May, 1954. A random sample of 100 for each group was taken.

Bragg found: (1) that there is a statistically significant difference in performance of the two groups on the criterion of high school performance; (2) that no statistically significant relationship existed between age and continuation, although the withdrawal groups had a higher mean age and a wider age range; (3) that there is a statistically significant difference in the performance of the "continued" and "withdrawn" groups with respect to grade point average made during the first semester at "W.U.", the continued group having made the higher average; (4) that there is no statistically significant difference between sex and continuation; (5) that there is a statistically significant relationship between curriculum and continuation at "W.U."; (6) that entrance test date reveal ". . . the need for more emphasis on remedial and developmental reading programs."[23]

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[21] Ibid. p. 241.

[22] Emma W. Bragg, "A Study of Student Withdrawal at "W.U."; Journal of Educational Psychology, 47:199-202, April, 1956.

[23] Ibid. p. 201.

Lynch ascertained factors which caused student mortality at three public junior colleges in Florida.[24] The study was limited to full-time day students during the 1957-58 college year. Data were gathered from college files, college staff and personnel, and questionnaires on both drop-outs and persistors. In the universe, males outnumbered females, 7 to 3 and students under 22 years of age outnumbered older students 4 to 1. A 57 per cent return from the drop-outs was realized. Seventy per cent of the drop-outs gave reasons which appear to be within the responsibility and control of the college, the rank order of reasons being: (1) low grades; (2) loss of interest; (3) financial; (4) transferring to another college; (5) taking a full-time job; (6) marriage; (7) home circumstances; (8) moving from the area; (9) military service; (10) personal health.

Mohs, in reporting on 340 drop-outs from Pasadena City College for the second semester, 1956, sheds some light on the reasons given for withdrawal.[25] A voluntary exit and interview questionnaire was used in an on-going study of this California Junior College's student mortality problem. The findings indicate that: (1) financial, marriage, full-time job, and family responsibilities were considered as money problems and make up 58.8 per cent of the reasons given; (2) scholastic difficulties as indicated by poor grades, lack of interest in school, course not offered, and change of goals constitute 26.4 per cent of the reasons given; (3) poor health and entrance into military service account for the remaining 14.8 per cent. With regard to drop-outs Mohs states,

> Workers in pupil personnel who have many opportunities to interview withdrawing students are appalled at some of the inconsequential and meager reasons given by such students. An unfortunate experience with a single teacher, the need to support a car, a vacillating interest in, or choice of a career, these are the kinds of reasons which float on the surface.
>
> Most drop-outs do not admit that they are poor students, or that they have no driving interest sufficient to hold them to a course of study. It is easier to rationalize themselves out of an untenable situation by finding other reasons.[26]

Research Relating to Attitudinal or Personality Factors. Grace, following his previous studies of personality, hypothesized that students who valued both independence and responsibility would be more apt to continue their college studies and would be least anxious while students who were dependent and irresponsible would be most likely to leave college.[27]

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[24] Donald F. Lynch, "An Analysis of Drop-Outs in Selected Public Junior Colleges of Florida", Unpublished Doctoral Dissertation, Pennsylvania State University, University Park, Pennsylvania, 1959.

[25] Milton C. Mohs, "A Study of Dropouts from Pasadena City College (Second Semester - 1956)," Junior College Journal, 27:206-10, December, 1956.

[26] Ibid. p. 210.

[27] Harry A. Grace, "Personality Factors and College Attrition," Peabody Journal of Education, 35:36-40, July, 1957.

His universe included the classes of 1959 and 1960 from one college. The 1959 group, which numbered 267 students, was given the ACE and the 1960 group numbering 269 students took the SAT. A total of 107 students from both classes before April, 1957, and a control group of 107, who continued, were matched with the attrition group with respect to ACE or SAT scores. Men's participation in college life was analyzed by a study of freshman and sophomore athletic awards and continued membership in a voluntary AFROTC program.

The findings of this study include: (1) independent-responsible students are significantly less anxious than dependent-irresponsible students, (2) independent-responsible students are least likely to withdraw from college, (3) men in athletics tend to be independent, but irresponsible, (4) dependent-irresponsible students are most likely to leave college, and (5) traits of independence and responsibility are closely correlated with high scores on achievement tests. Attrition could, perhaps, be predicted from achievement test scores.

Holmes investigated student attitudes toward college which were thought to be related to persistence and withdrawal of students from San Diego State College.[28] His purpose was to formulate and test experimental attitude inventories for the purpose of identifying response patterns relating to persistence and drop-out. The scales were administered to 300 first-year freshmen at San Diego State, in January, 1956. Intercorrelations were computed for 100 students and a factor analysis was made of the resulting matrix. The scales included: (1) vocabulary - a verbal ability scale; (2) faculty - student's rating of faculty member's personality; (3) general education - a rating of student's satisfaction with the program of general education at San Diego State; (4) advising - student's attitude toward effectiveness of academic advising; (5) self description - a personal maturity scale; (6) the school environment - student identification with the college community; (7) study problems; (8) reasons for attending college - practical and cultural reasons. The most significant information that Holmes relates is that, "Findings of the present study suggests that an inventory of study habits might be as effective in identifying potential drop-outs as the present battery of attitude scales."[29]

Slater[30] hypothesized that a student's perception of the purpose, content and method of various college curricula would be governed by his or her father's occupational background. The extent to which students persisted in given programs was suspected to be related to the degree of similarity between the father's occupation and the goals of the various curricula. A population of 1323 male students registering in the College of Agriculture, the College of Commerce and Business Administration, the College of Engineering, and the College of Liberal Arts and Science on the Urbana campus of the University of Illinois, in September, 1950, was considered. In the summer of 1955, school records were examined to discover the success of the individuals with regard to college of initial choice. The Dictionary of Occupational Titles was used to classify the father's occupation. If the college attended related to the father's occupation, the son was considered a "specified" son. If the son was in a college representing different occupational goals than the father's occupation would indicate, the son was considered an "other son." The students were grouped on the basis of father's occupation. Coefficients of correlation for the persistence of "specified" or "other" sons in the different colleges were as follows: (1) College of Agriculture, "specified" sons .58, "other" sons .31, a difference of .27; (2) College of Engineering, "specified" sons .45, "other" sons .35, a difference of .10; (3) College of Liberal Arts and Sciences, "specified" sons .44, "other" sons .31, a difference of .13. The t scores, significant at the 5 per cent level, were 4.16, 1.89, 1.68, and 1.82 respectively. The data suggest that father's employment may have an effect on a student's values and, therefore, may be a factor which influences persistence in specific types of curricula; however, no general assumptions can be made from this study.

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[28] Darrell Holmes, "An Investigation of Student Attitudes Which May Be Related to Leaving College," Journal of Educational Research, 52:17-21, September, 1958.

[29] Ibid. p. 21.

[30] J. M. Slater, "Influences of Students Perception and Persistence in the Undergraduate College," Journal of Educational Research, 54:3-8, September, 1960.

Yoshino[31] counseled 98 students at the State College of Washington in an effort to identify the characteristics of first-year drop-outs. The advisees had three to six counseling sessions and the counselor had a dossier of background and reference materials for each of the advisees. The information included: an official high school transcript, a personality evaluation by a high school official, and a record of performance on the American Council of Education Examination (ACE.) The findings were based on the counseling sessions and selected data from the student records.

Reasons for student's decision to drop out of school are listed in order of frequency: (1) lack of preparation in high school; (2) inadequate finances; (3) no clear-cut field of interest; (4) poor study habits; (5) had to take courses not interested in; (6) marriage; (7) discouragement on account of low grades; (8) planned to attend college one year only; (9) unhappy personal adjustment; (10) lack of academic ability; (11) misconception of what to expect in college; (12) not enough courses interested in; (13) could not make house grades; (14) transfer to another college; (15) homesick; and (16) family problems at home. Conclusions of this study indicated that there was a significant difference in high school students who drop out and those who continue in college, and that many high schools have not properly challenged and prepared the students with respect to study habits. Yoshino summarizes as follows:

> . . . freshmen are immature in a number of ways, and need guidance and support from their families, instructors, and upper-classmen. . . . There is a definite need to emphasize the academic miliers of college life from the very beginning, and place social aspects in proper perspective.[32]

Nardelli[33] analyzed irritating elements in college administration that make freshmen feel insignificant as individuals. The factors that Nardelli discusses are worth quoting,

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[31] Roger Yoshino, "College Drop-Outs At the End of the Freshman Year," *Journal of Educational Sociology*, 32:42-48, September, 1958.

[32] *Ibid*. p. 48.

[33] Walter Nardelli, "An Analysis of Drop-Outs of Freshmen," *Junior College Journal*, 29:322-23, February, 1959.

> 1. Speeches by administrators: Students are told what they should do as freshmen, but freshmen must make emotional adjustments not mental or academic adjustments only. Welcoming speeches may be made by a counselor to his immediate group the first week of college and later administration may meet the student body. 2. Psychological testing: Normally in any orientation program these tests are run for three or four days. Why so many tests? . . . What use is made of the results of these tests by administration, by faculty, by counselors? . . . 3. Advisor - Advisee trips away from the college. Why take students away from the surroundings they will have to live in for years to come? Why not a closer understanding of the effect of surroundings in terms of classrooms, library, neighborhood facilities, dormitories and cafeterias? Do they understand or are they scared by acres of campus, dozens of buildings, numerous classrooms, faculty members, counselors, and staff personnel? 4. The tendency to eliminate formal classes during the first week of college. Usually no formal classes are held during the first week so that the orientation program may be more effective. Some formal classes should be held to set the adjustive pattern. Then the student may have time to talk personally during this first week with his advisor. 5. So that he may explain *his* plans, *his* ideas, *his* room facilities, *his* program of studies, *his* family, *his* girl friend, and *his* personal problems.[34]

A general summary of highlights of studies reported follows:

1. Most drop-outs occur during or at the end of the first year. The number of drop-outs grows smaller with each succeeding year.

2. Academic difficulties cause more drop-outs among first year students, while financial difficulties seem to be the major problem of those who withdraw after the first year.

3. There is no appreciable difference in the number of male and female drop-outs in proportion to their enrollment.

4. Maturity as indicated by past military service and the bond of matrimony is a factor helping persistence.

5. Occupational status of the parent has no significant effect on drop-out.

6. College grades are not a reliable indicator of survival.

7. Low scores on mental tests and English examinations and low ranking in high school class bear significant relationship to withdrawal from college.

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[34] *Ibid*. p. 323.

8. Many high schools have failed to prepare adequately their students in the areas of English and study habits necessary for college success.

9. "Given" reasons for withdrawal or even action such as joining the military service, getting a full-time job or marriage may not always represent "real" reasons for drop-out. They are often rationalized beliefs and actions.

10. Immaturity among freshmen college students as shown by their vacillating interests, lack of goals and self-direction indicate a need for increasing high school and undergraduate college counseling services.

General Articles From Professional Workers With Indians About the College Potential of Indians. Havighurst[35] reviewed literature pertaining to the intellectual and cultural backgrounds of American Indians with implications for education. According to the author, the contemporary Indian is a man of two cultures. Reviewing an earlier study that he conducted with Bernice L. Neugarten[36] which concerned the effect of parallel but different cultures on Navaho children, Havighurst states,

> Truly they are growing up to be people of two cultures, subject to two contrasting kinds of education; and they must make their own combination or synthesis of the two cultures and the two kinds of education.[37]

American Indians range from being thoroughly acculturated in white American society to having little or no contact with white people. Most Indians fall between these two extremes. Their performance in school by "white" standards is only as good as the degree to which they have been acculturated. Cultural differences of Southwestern Indians and the dominant white culture make it apparent that Indian children do not seem motivated for work in school. Competition is a major factor in the dominant education and, while the Indians mentioned are cooperative in their basic attitudes, they show little signs of "striving" in school.

Early studies of the intelligence of Indian children can, in Havighurst's words,

> ". . . be divided into two groups - those reported before and after 1935. The first group of studies tended to show that Indians were less intelligent than white children. The second group tended to show that there was no difference in average intelligence between Indian and white children, except for such differences as were explainable on the basis of cultural differences."[38]

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[35] Robert J. Havighurst, "Education Among American Indians: Individual and Cultural Aspects." The Annals of the American Academy of Political and Social Science, 311: 105-15, May, 1957.

[36] Robert J. Havighurst and Bernice L. Neugarten, American Indians and White Children. Chicago: University of Chicago Press, 1954.

[37] Robert J. Havighurst, "Education Among American Indians: Individual and Cultural Aspects," p. 108.

[38] Ibid. p. 110.

The pre-1935 studies of Indian intelligence included: Rowe, in 1914, using the Stanford-Binet to test 268 Indians; Hunter and Sommermeier, in 1921, using the Otis Classification Test to test 715 mixed-and full-blood Indians; Garth, in 1929, using the National Intelligence Test to test Indians of various tribes and Mexicans; Haught, in 1934, administering the Pintner-Cunningham Mental Test, the National Intelligence Test and the Terman Group Test of Mental Ability to different age groups of Indian children; and James and Sandiford administering verbal and non-verbal tests in 1928.[39] These studies generally lead to the conclusion that Indians were lower in native intelligence than whites.

According to Havighurst, the turning point in the study of Indian intelligence - the realization of the effect of cultural factors on scores, came with Klineberg's[40] 1928 study of Yakima Indians, and was followed nine years later by Garth and Smith's study showing the vast differences in scores made by Indians on verbal and non-verbal tests.

In a 1944 study, Havighurst[41] administered a shortened form of the Grace Arthur Point Performance Scale to 670 Indian children representing Navaho, Hopi, Zuni, Zia, Papago, and Sioux tribes. The youngsters ranged in age from six to fifteen. The Arthur Test was non-verbal and was especially suited for non-English speaking children. The findings of this study indicate that most of the Indian groups performed as well as white children do on this test.

> The results of this study indicate that Indian Children do about as well as white children on a performance test of intelligence, and that differences exist between tribes and among communities within a tribe - differences of the degree that are also found among white children in various types of communities.[42]

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[39] T. R. Garth, *Race Psychology: A Study of Racial Mental Differences*. New York: McGraw-Hill, 1931, Chapts. IV, V; W. S. Hunter and E. Sommermeier, "The Relation of Degree of Indian Blood to Score on Otis Intelligence Test," *Journal of Comparative Psychology*, 2:257-77, 1922; T. R. Garth, "The Intelligence of Full-Blood Indians," *Journal of Applied Psychology*, 18:137-42, April, 1934; E. Jameson and F. Sandiford, "The Mental Capacity of Southern Onterio Indians," *Journal of Applied Psychology*, 9:382-89, 1925; B. F. Haught, "Mental Growth of the Southwestern Indian," *Journal of Educational Psychology*, 19:536-51, Nov., 1928.

[40] Otto Klineberg, "An Experimental Study of Speed and Other Factors in Racial Difference," *Archives of Psychology*, 15:109, No. 1928; T. R. Garth and O. D. Smith, "The Performance of Full-Blooded Indians on Language and Non-Language Intelligence Tests," *Journal of Abnormal and Social Psychology*, 32:376-81, October - December, 1937.

[41] Robert J. Havighurst and Rhea R. Hilkevitch, "The Intelligence of Indian Children as Measured by a Performance Scale," *Journal of Abnormal and Social Psychology*, 39:419-33, October, 1944.

[42] Havighurst, "Education Among American Indians: Individual and Cultural Aspects," p. 112.

The performances of Indian children on the Goodenough Draw-A-Man Test had been inferior to those of white children until a 1942 study by Rohrer and a study reported in 1946 by Havighurst, Gunther and Pratt.[43] The results of these studies showed that cultural differences may be in effect as Indian children were found to do considerably better than white children on this test which requires drawing a figure of a man. Detail and proportion are judged for scoring purposes. The fact that the Indian children, especially the high scoring Hopi, are encouraged to take interest in nature and artistic expression may be a cultural factor in their favor for this instrument.

Other studies[44] treated by Havighurst indicate that most Indian children are below white public school children in grade level achievement. The groups with the greatest degree of contact with white culture were found to do best. Children who live on reservations, especially those from isolated areas, were found to achieve to a lesser degree than children who are off-reservation Indians. With regard to these data, Havighurst states,

> When comparisons of Indian and white pupils are made at various grade levels, it is found that the Indian children compare more favorably with white children in elementary grades than in high school. This is probably due to the fact that the material taught in elementary grades is closer to the life experience of the Indian children - more practical - than is the more abstract teaching of the high school.[45]

Speaking of Indian college attendance, Havighurst relates,

> Very few high-school graduates go on to college, though even here there has been a relative gain. In 1936 about one out of fifty Indian high school graduates found his way to college, while in 1950, one in six of the 397 graduates of Indian Service high schools entered college.[46]

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[43] J. H. Rohrer, "The Test Intelligence of Osage Indians," *Journal of Social Psychology*, 16:99-105, 1942; Robert J. Havighurst, Minna Korol Gunther, and Inez Ellis Pratt, "Environment and the Draw-A-Man Test: The Performance of Indian Children," *Journal of Abnormal and Social Psychology*, 41:50-63, January, 1946.

[44] George A. Dale, Education for Better Living: *A Study of the Effectiveness of the Pine Ridge Educational Program*, Washington: Bureau of Indian Affairs, U.S. Department of the Interior, 1955; Kenneth E. Anderson, E. Gordon Collister, and Carl E. Ladd, *The Educational Achievement of Indian Children*, Washington: Bureau of Indian Affairs, U. S. Department of the Interior, 1953; Madison L. Coombs, Ralph E. Kron, E. Gordon Collister, and Kenneth E. Anderson, *The Indian Child Goes to School*, Washington: Bureau of Indian Affairs, U. S. Department of the Interior, 1958, Chapter I.

[45] Havighurst, "Education Among American Indians: Individual and Cultural Aspects," p. 114.

[46] *Ibid*. p. 114.

The conslusions of Havighurst's study may be listed as follows: (1) Indians have the same basic mental ability as white children. (2) Cultural differences adversely affect the educational achievement of Indian children. (3) Most of the tribes that remain apart from white culture in this age, are non-competitive. Therefore, these children do not exhibit a major motivational factor in competition. (4) Indians who do move into the dominant culture generally begin at the lower socio-economic levels and their resultant educational values grow with upward mobility. (5) Indians who are most successful in school, especially in secondary and higher education, have committed themselves to learning and accepting the dominant culture.

The Business Committee of the Mescalero Apache Indian Tribe, in 1955, instigated and employed Ross and Ross to do a vocational guidance survey.[47] It is believed to be the first such study initiated and paid for by an Indian tribe. The study was conducted on the reservation located in the White Mountains of South-central New Mexico. One hundred forty three Mescalero Apache Indians ranging in age from 11-59 years and averaging 29 years of age, were tested. The median educational level for the group was 8.9 years of age. Only one of the group had never attended school and one had graduated from college. Occupations generally varied within labor and semi-skilled. The investigators administered the following tests: (1) S.R.A. Non-Verbal Form, (2) Kuder Preference Record, (3) Flanagan Aptitude Classification Record, (4) Rorschach, (5) Personal Preference Scales, (6) Krout Symbol Elaboration Tests.

Findings of the Ross and Ross study were: (1) An average S.R.A. Non-Verbal I.Q. of 98.12 with a range of 66 to 138. (2) Interest patterns show "a strong leaning toward clerical and outdoor-mechanical activities at all levels from unskilled to highly skilled."[48] (3) Interest patterns reflect the types of jobs the Indians know best but do not reflect the many needs of the reservation such as teachers, public relations personnel, barbers, sales people, and waitresses. (4) The Mescalero Apaches have a real lack of interest because of deep-seated personality problems.

> ". . . as a group and as individuals, they show a very limited ability to emphasize and to form close, object relations . . . Our observations of infant care, interview data, and the test data all point to the probability that the affectionately frustrated personality patterns go back to early patterns of family relationships and patterns of enculturation. If further study proves this to be the case, the ultimate solution to the problem will be found only in the re-education of the present population for the better adjustment of future generations.[49]

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[47] William T. Ross and Golda Van Buskirk Ross, "Backgrounds of Vocational Choice: An Apache Study," The Personal and Guidance Journal, 35:270-275, January, 1957.

[48] Ibid. p. 273

[49] Ibid. pp. 273-74

Osborn counseled nine full-blooded Paiute Indians who had little educational experience and were engaged in on-reservation vocational training programs.[50] He endeavored to discover whether or not counseling would develop an observable change in the Indian counselee and whether the Indians were capable of learning vocational and technical skills. Counseling was found to be of little help. Osborn suggests that "sponsor" or "big brother" or group sessions would be more appropriate for the Indians studied. Further conclusions were: (1) The Indian counselee did not identify with problems, inasmuch as he saw none to exist. (2) Training programs should not be directly supervised by the federal government. (3) Indians should be encouraged with psychological and financial support to enter training situations away from the reservation. (4) Indian counselees may need more preparation for counseling than individuals who share the dominant culture.

__General__ __Studies__ __of__ __Indians__ __in__ __Higher__ __Education__. Artichoker and Palmer[51] studied Sioux Indian College students attending South Dakota four-year colleges. The purpose of the study was to identify problems the Indian college students have as a result of their "unique heritage" and to make recommendations for attacking the problems. The researchers used two questionnaires, the Mooney Problem Check List and one devised by the authors, to gather data drom 72 Indian students representing the 97 students attending four-year institutions in South Dakota in the Spring of 1957.

Data were analyzed with respect to two pairs of groups; Indians vs. non-Indians and "Indian-like" vs. "non-Indian-like" Indians. The latter group was divided on the basis of ability or lack of ability to speak an Indian language.

The findings of Artichoker and Palmer's study may be best summarized in the authors' words:

> The one general and overriding finding of this study was that Indian students have more problems that are troublesome and serious than do non-Indian students. Among the special problems of the Indian student, the following may be mentioned as having the greatest significance: (1) poor academic training for college, especially in the areas of mathematics and science for college, but also in social studies and English; (2) insufficient monetary funds, especially for clothing and "spending money"; (3) inability to relate himself to the future, particularly as this involves his educational and vocational objectives; (4) concern about moral and religious questions; and (5) concern about family members.[52]

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[50] Harold W. Osborn, Jr. "Evaluation of Counseling with a Group of Southern Utah Paiute Indians," Unpublished Doctoral dissertation, University of Utah, Salt Lake City, 1959.

[51] John Artichoker, Jr. and Neil M. Palmer, "The Sioux Indian Goes to College," Vermillion, South Dakota: Institute of Indian Studies, State University South Dakota, 1959.

[52] __Ibid__. p. 33

Ayers conducted a study of terminal vocational education at Haskell Institute.[53] The purpose of the study was to investigate: (1) federal Indian education policy, (2) student demand for terminal vocational training, and (3) placement and employment records of terminal vocational graduates. Ayers checked Haskell guidance records of 458 Indian high school seniors to determine and to follow-up their stated educational objectives. A survey was also made of the post graduation "plans and aspirations" of 559 high school seniors in nineteen federal Indian schools with a complete return reported. A final part of the research involved a follow-up study using a 52-item questionnaire sent to 2,246 Haskell graduates in 1952. A 37 per cent response was obtained.

Findings of Ayer's study show a need for federal vocational boarding schools as most Indian children do not have access to public high schools and public high schools do not offer terminal vocational training. Ayers also found that most Indians want terminal vocational education and that Haskell has not been able to meet the demand. Haskell Institute's programs were found to be of high assimilative value - a major goal of the Indian Bureau. This is ". . . indicated by the fact that 44 per cent of the respondents are employed outside of their home states and that 20 per cent of the married graduates chose non-Indian spouses."[54]

The findings of the follow-up on Haskell graduates,

> . . . shows that 96 per cent of the male respondents are engaged in off-reservation employment, including military service. This figure is 62 per cent for women, with 42 per cent classified as housewives. Less than 1 per cent of the vocational graduates are unemployed. This percentage is only one third of the national unemployment figure of 2.9 per cent on April 1, 1952. Only 2 per cent of the 600 respondents are employed at unskilled labor.[55]

As a result of the relatively small percentage of returns in this survey of graduates, it would be unwise to draw definite conclusions from the findings reported by Ayers. For example, the low unemployment and unskilled labor figures may be the result of the fact that unsuccessful graduates do not generally respond to such queries about their achievement and status.

Malan studied Indian students in South Dakota Colleges during the academic year 1957-58 with respect to the following question, "What factors are associated with the desire of Indian students in higher education to leave or return to a reservation?"[56]

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[53] Solon G. Ayers, "An Investigation of Terminal Vocational Education at Haskell Institute," Unpublished Doctoral dissertation, University of Kansas, Lawrence, Kansas, 1952.

[54] Ibid. pp. 188-89.

[55] Ibid. p. 189.

[56] Vernon D. Malan, "Indian College Students Plan for the Future," South Dakota Farm and Home Research, 10:11, May, 1959.

Questionnaires were mailed to 110 students and were returned by 65 students. Malan's findings were: (1) Marriage and military service are major factors in decisions not to live on a reservation. (2) Reservation living is encouraged by attendance in government schools especially at the elementary level. ". . .indicating that the early educational experiences may be more influential in the choice of reservation living than more advanced training."[57] (3) Social reasons for attending college - the improvement of their reservation, while personal reasons - personal gain and social advancement - were correlated with off-reservation living, (4) Only four out of ten Indian students planned to return to a reservation while a slightly larger number hoped to make their life away from a reservation. About 15 per cent were undecided.

Although Malan admits possible bias in his findings due to the percentage of his return he believes,

> The major discovery was that the attitudes of Indian students regarding college attendance were most important in their post-graduate planning. If their primary attitude was that college was a means to personal gain, their decision was likely to be quite different from those whose attitude was that college would provide them with means of helping their people.[58]

In a study of students of Bacone College, an institution of higher learning for Indians, Uzzell analyzed the problems and needs of the incoming freshman.[59] The subjects were tested with the Otis Self-Administering Test of Mental Ability and the California Short Form Test of Mental Maturity with respect to I.Q. and prediction of English success. Semester grades were also studied.

Uzzell's findings include: (1) Bacone's students represent a variety of tribes, geographical locations and socio-economic background, (2) Bacone College freshmen have a tendency to make lower scores on a group intelligence test than non-Indians. (3) Intelligence Quotients are only one factor in estimating an Indian student's capacity and are not the only factor. (4) There is enough difference between Indian and non-Indian students to necessitate special programs of learning. The major concerns of the researcher were the problems of freshmen students with the English language.

> The problem may be summarized as follows: 1. Bacone students are retarded in English achievement because of the lack of ability to read with understanding. 2. Bacone students lack ability to read with understanding because of limited vocabulary development. 3. Bacone students lack adequate vocabulary development because they have not done enough general reading. 4. Bacone students have not done enough general reading because they have not known how and where to find materials.[60]

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[57] Ibid. p. 12.

[58] Ibid. p. 15.

[59] Mi ter Uzzell, "A Freshman English Program for Bacone College" Unpublished Doctoral dissertation, The University of Tulsa, Tulsa, Oklahoma, 1954.

[60] Ibid. p. 53.

Environmental influences - cultural, socio-economic and even educational factors have made it imperative that special instruction in English is necessary for the majority of Indians for success in college. One sentence in the Uzzell study unintentionally illustrated a basic flaw in segregated schools for Indians. "Correct English usage is not a matter of formal grammatical instruction; it is a matter of responding to a *milieu* in which one absorbs his usage from those around him."[61]

Indian Drop-Out Studies - High School and College. The section above reviewed studies of Indians in higher education with especial emphasis on the problems of these students. The following part of this review of the literature will deal with studies that have considered Indian student mortality in programs of secondary and higher education.

In a 1947 study of the elementary and secondary education of Indians in a Canadian province, Joblin[62] found that grade retention beginning in grade school is a serious problem related to drop-out.

> . . . Many of the older girls expressed the ambition to become teachers or nurses, etc., yet were retarded by two or more years and will never stay in school to accomplish their purpose. Those two lost years make the difference between an education and the lack of it; for some it means the loss of broader training of Grades VII and VIII, for others the loss of High School training.[63]

A Bureau of Indian Affairs publication, *Today's Dropouts - Tomorrow's Problems*, treated federal Indian high school drop-outs.[64] The forward by Hildegard Thompson is especially revealing.

> The evidence indicates that probably less than 40% of Indian youth who enter high school stay to graduate. This contrasts sharply with the situation for the country as a whole. Nearly 60% of all American youth now graduate from high school.[65]

Reporting on drop-outs for the 1957-58 school year the publication gives the following data:

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[61] *Ibid*. p. 53.

[62] Elgie E. M. Joblin, *The Education of Indians of Western Ontario*. Bulletin No. 13 of the Department of Educational Research, Toronto: Department of Education Research, Ontario College of Education, 1947.

[63] *Ibid*. pp. 62-63.

[64] *Today's Dropouts - Tomorrow's Problems*, Washington: U. S. Department of the Interior, Bureau of Indian Affairs, Branch of Education, October, 1959.

[65] *Ibid*. p. 1.

> A total of 818 students dropped out of school during the year and 632 did not return at the beginning of the year - a total of 1450 . . . compared with a total enrollment of 5581 students for the year.[66]

Findings of high school class standing and drop-out are as follows: (1) The largest drop-out rate occurs in the ninth grade - 34.2 per cent. (2) The largest number of "non-returnees" is found to be between the ninth and tenth grades - 32.75 per cent. (3) A total of 15.7 per cent of Indian high school students drop out after completing eleventh grade. (4) Indian students tend to drop out of high school a year earlier than do students nationally. The fact that Indian students are typically a year older than their counterparts in the dominant culture suggests that age may be a more important factor than grade in secondary school mortality.

Part of a large scale study conducted under the leadership of Hiroto Zakoji was the analysis of the success and failure of Klamath Indians at Oregon Technical Institute.[67] Two hundred fifty-eight Klamath Indians who were enrolled in a post-high school terminal educational program were studied. Of these students, 98.4 per cent had completed elementary school, 27.2 per cent had reached the senior year in high school and about 13 per cent had gone on to obtain further vocational or college training. The students in this study experienced a 62.4 per cent drop-out, a 27.1 per cent completion of the program and an 8.6 per cent continuation of studies.

The findings include: (1) The great majority of the students were married. (2) More married men (13 per cent) than married women completed their course work. (3) Business and secretarial fields had the highest enrollment by the Indian students. (4) There is no significant difference between those Indians who live on the reservation and those who live off the reservation with respect to drop-out. (5) "A comparison between continuing and drop-out students reveals that there was 66% more students in the former category who went beyond the tenth grade than the latter."[68] (6) Of the 158 students who dropped out, 68 were found to have adjustment and motivational problems and 41 were dismissed or dropped because of drinking problems.

A long-term study of Indian success and failure at Southern State Teachers College in South Dakota has been reported by Ludeman.[69] This study covered the records in 112 Indian college students over a period of 33 years and included a follow up study of the subjects. Regarding their college tenure, Ludeman states:

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[66] Ibid. p. 11.

[67] Hiroto Zakoji, Termination and the Klamath Indian Education Program, 1955-1961. Salem, Oregon: State Department of Education, 1961.

[68] Ibid. p. 82.

[69] W. W. Ludeman, "Indian Students in College," Journal of Educational Sociology, 33:333-335, March, 1960.

> . . . the tenure of the Indian students tends to be short with 36 attending one quarter or less and nearly one-half of the total number attending one fall school year of three quarters or less. The fact that the average scholarship of these short lived students was quite low probably accounts in major part for their brief college attendance.
>
> The survey shows that the Indian students who stayed in college beyond six quarters or two school years gathered scholastic power and turned in good average records.[70]

In analyzing the Indian college student on the basis of his research, Ludeman finds that Indian students suffer from their limited backgrounds and show a great deal of dependency. He opines:

> When we can bring Indian youth into regular communities and into public high schools, then they will be provided with more orthodox backgrounds for making successful higher education careers.[71]

Reference to Indian college student mortality has been made in a study of Indian education at the University of New Mexico under the direction of Miles V. Zintz.[72] Further information on the drop-out portion of this study is reported by Condie.[73] One hundred Southwest Indians enrolled at the University of New Mexico between 1954-1958 were studied. Of these, 70 per cent dropped school with low grades, 20 per cent were currently enrolled at the time of the report, and 10 per cent graduated with a degree. It is reported that 84 per cent of the students did not finish their first semester with a "C" average. The 70 per cent attrition rate of Indian students may be compared with a 49 per cent over-all freshman drop-out figure at the University of New Mexico. No effort was made to study the reasons for withdrawal given by the Indian students. The major difficulties as seen by the researchers were: (1) value conflicts in the cultural change to campus life, and (2) a very strong language barrier resulting in educational retardation.

Gill investigated the characteristics of Indian drop-outs at Arizona State University.[74] School records, interviews and a questionnaire were used to investigate Indians who had been full-time students at A.S.U. and had dropped out between the years 1958-1962. Gill's findings include: (1) The students were carrying more than the necessary units to qualify as full-time students, thus their course loads may have been too heavy. (2) The students were deprived of a family and home situation. (3) Low grades were responsible for the majority of the drop-outs. (4) Scholastic power was gained after the freshman year of college. (5) Lack of finances did not appear to be a cause of college withdrawal. (6) The students who completed a college orientation program fared no better than students who had not participated in the orientation course.

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[70] Ibid. p. 334.

[71] Ibid. p. 335.

[72] Miles V. Zintz (director) The Indian Research Study, Vol. 1, Albuquerque, New Mexico: College of Education, University of New Mexico, 1957-1960.

[73] Le Roy Condie, "Tenure of Indian Students at University of New Mexico," mimeographed report, the author, 1958.

[74] George A. Gill, "Select Characteristics of American Indian Drop-Out Students at Arizona State University," unpublished research paper, Tempe, Arizona, May, 1962.

In an article reporting on the Indian College Orientation Program co-sponsored by the Navaho tribe and Arizona State University, the following data are listed:

> The Indian College Orientation Program is designed for Indian high school graduates planning to enroll in any college or university in the country. The program is designed to help the Indian student make the difficult transition from high school to college. It is interesting to note that of the 30 students who participated in the 1959 College Orientation Program, only 2 dropped out of college. In a randomly selected group of thirty other Indian students, 18 dropped out of college.[75]

Charles reports a program designed to offset Indian student mortality at the University of New Mexico.[76]

> In an attempt to improve the Indians' prospects for success at the University of New Mexico, a tutoring counselor project for Indian students was set up in the College of Education. This project was designed to take the form of individual tutoring-counseling sessions in which students were to receive instructional aid in the efficient use of time, in the development of desirable study skills, and in the improvement of general language usage, especially in the area of reading. A highly emphasized aspect of the program was to be the building and maintenance of student morale through encouragement and tangible evidence of improvement.[77]

In 1962, Bernardoni[78] completed a study involving Indian students and problems of their education.

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[75] Committee on Indian Education, "Indian Education at Arizona State University," *Journal of American Education*, 1:24-27, January, 1962.

[76] C. M. Charles, "A Tutoring-Counseling Program for Indian Students in College," *Journal of American Indian Education*, 1:10-12, May, 1962.

[77] *Ibid*. p. 10.

[78] Charles Bernardoni, "Critical Factors Influencing the Stated Vocational Preference of Male White-Mountain Apache Students," Unpublished Doctoral Dissertation, Arizona State University, Tempe, Arizona, 1962.

Some of his principal findings include:

1. Change in the economic base of Apache life requires Apaches to select and compete for jobs requiring formal education and training if they are to obtain jobs in their communities. Apache families have not evolved the knowledge and methods needed to assist their boys in the selection of current vocations.

2. Relatively high unemployment and low educational and occupational levels of parents do not produce a home situation conducive to extensive educational and vocational planning. High frequency of broken homes deprives many Apache boys of a father figure with which to identify.

3. Isolation of the Apache reservation coupled with little off-reservation contact for most Apaches, result in vocational preferences which reflect the observable vocations on the reservation.

4. Students usually select vocations without parental sanction or assistance. This is due to lack of extensive communication between students and parents regarding occupations, and student attitudes which consider parents of little value in assisting in vocational selection.

5. Vocational selection is characterized by either no preference, preference for large industries rather than specific vocations, or tentative vocational selection. This is because Apache work values stress monetary rather than prestige values in occupational choice.

6. Values stressing concern with the present, cooperativeness, and equality handicap students in job selection, and handicap parental efforts to assist them.

7. Students tend to identify with the Apache culture rather than the dominant one and prefer introspection or identification with substitutes to identification with their fathers.

8. Desire to leave the reservation is generally associated with the degree of off-reservation contact, but the impelling reasons are best discovered by case study methods.

9. The process of achieving vocational preference is highly tentative for Apaches, who can return to the traditional Apache culture. The Apache community does not exert pressures which are vocationally oriented.

10. Vocational development in Apaches tends to be a cultural compromise and an interaction of subjective reality factors.

Other studies are known to be in progress which have reference to success and failure of Indian students in higher education, but findings were not available for inclusion in this survey of the literature.

A summary of principal factors in the literature relating to success and failure of Indian students in higher education may be stated as follows:

1. Indians have the same innate ability as white people.

2. Cultural factors, especially language and values, are basic to the problems of the Indian students in the dominant culture.

3. Indian students are typically one to two years behind their contemporaries in the dominant culture with respect to academic progress.

4. Federal Indian service high schools are of a "special school" nature and their standards are not commensurate with those of regular public high schools.

5. Attending a college or university is often the first extensive contact with white culture that many Indian students have.

6. Problems regarding skill in the use of the English language and problems of social adjustment are basic factors for Indian college student mortality.

7. Indian students who are most successful in higher education have committed themselves to learning and accepting the dominant culture or have been completely identified with white society.

CHAPTER III: SCHOLARSHIPS

General Introduction

The chapter on Scholarships is divided into three separate sections: 1) Tribal Scholarships, 2) Bureau of Indian Affairs Scholarships, and 3) Other Scholarship Sources.

Tribal Scholarships

Generally speaking there has been a steady increase in the number of scholarships available and in the total amount expended on scholarships for Indian students. The following two tables reflect this growth.

TABLE I

NUMBER OF SCHOLARSHIPS GRANTED INDIANS

BY YEAR AND BY SOURCE

Source	1958-59	1959-60	1960-61	Totals
Southwestern Tribes	228	254	356	838
Bureau of Indian Affairs (Phoenix and Gallup area)	122	147	127	396
Other Sources (Not exclusively awarded to Southwestern Indians)	113	120	229	462
Totals	463	521	712	1696

TABLE II

AMOUNT OF SCHOLARSHIPS GRANTED INDIANS

BY YEAR AND BY SOURCE

Source	1958-59	1959-60	1960-61	Totals
Southwestern Tribes	$226,427.48	$267,583.92	$365,972.00	$859,983.40
Bureau of Indian Affairs (Phoenix and Gallup Area)	$45,006.83	$68,722.97	$62,707.86	$176,437.66
Other Sources (Not exclusively awarded to Southwestern Indians)	$33,533.22	$39,105.00	$75,230.28	$147,868.50
Totals	$304,967.53	$375,411.89	$503,910.14	$1,184,289.56

Tribal Scholarships. One of the very heartening happenings in Indian Education in recent years has been the establishment of tribal scholarship funds. In this way individual tribes have concretely supported their belief in the necessity for higher education.

A total of 14 Southwestern tribes award tribal scholarships for higher education; they include:

Arizona

Camp Verde Yavapai
Colorado River Tribes
Hualapai
Navaho
Papago
Salt River Pima-Maricopa
White Mountain Apache

Colorado

Southern Ute
Ute Mountain Ute

New Mexico

Jicarilla Apache
Laguna Pueblo
Mescalero Apache
Pojoaque Pueblo

Utah

Ute Tribe of Utah

These 14 tribes, which have established some formal scholarship program for tribal members, represent approximately 126,300 of the 153,000 Indians in the four state area of Arizona, Colorado, New Mexico and Utah. In other words, although only 14 out of the 37 tribes (38%) in the area under consideration have scholarship programs, the 14 tribes with programs represent 83 per cent of the Indians residing in the four state region.

During the process of visiting every tribe and talking to tribal leaders, one fact became evident: the tribes without scholarship programs were without them not because of lack of interest in higher education, but rather, due to lack of funds and know-how necessary for the successful operation of a tribal scholarship program.

Information on tribal scholarships will be organized in the following manner:

Information on tribal scholarships -- Totals

A. Number and amount of awards
B. Factors considered in making awards
C. Tribal scholarship committee

Information on individual tribal scholarship programs

A. Number and amount of awards
B. Factors considered in making awards
C. Tribal scholarship committee
D. Limitations and stipulations on awards

Information on tribes without scholarship programs

The specific data on Tribal Scholarships were collected by members of the research team who visited each tribe. The facts and figures, related to scholarships, were provided by the Tribe, or in some instances, permission was granted for members of the team to search available tribal records in an effort to uncover the information desired.

Information on Tribal Scholarships -- Totals. The total information on tribal scholarships is broken down into eight categories.

1. Number of Scholarships and Amounts Awarded

During the period included in the research study, there has been a steady increase in the total number of tribal scholarships awarded. In 1958-59 there were 228 scholarships while in 1960-61, the number had jumped to 356. A major reason for this specular growth lay in the fact the Navaho Tribe in 1959 doubled the amount of money set up in the scholarship trust fund from $5,000,000 to $10,000,000. This action provided additional money so that twice as many of the Navaho Tribe could receive scholarship assistance. (See Table III.) During the period 1958 through 1961, 838 tribal scholarships were awarded.

The money expended by the 14 Southwestern tribes having scholarship programs also reflected this growth in quantity. In 1958-59, all Indian tribes included in the study spent $226,427.48 on tribal scholarships. Two years later, in 1960-61, the total amount spent reached the figure of $365,972.00. (See Table II.)

The total amount of reported tribal scholarships for the three year period (1958-1961) comes to $859,983.40.

It is interesting to note that the availability and completeness of tribal scholarship records apparently are inversely related to total number and amounts granted. In other words, the tribes granting the most scholarships generally have the least available complete records. In fact, data from such tribal sources often is contradictory and incorrect.

TABLE III

TRIBAL SCHOLARSHIPS AWARDED BY YEAR, 1958-1961

Tribe	1958-59	1959-60	1960-61	Totals
Navaho	167	199	296	662
White Mountain Apache	22	14	14	50
Jicarilla Apache	11	11	11	33
Colorado River	8	12	8	28
Mescalero Apache	8	8	8	24
Southern Utes	11	7	6	24
Hualapai	1	2	4	7
Salt River Pima-Maricopa	No Program		3	3
Ute Tribe of Utah	0	0	3	3
Tavapai Apache (Camp Verde)	No Program	1	1	2
Pojoaque Pueblo	No Program		2	2
Ute Mountain Utes	0	0	0	0
Laguna	Have Program - Started After 1960-61			
Papago	Have Program - Started After 1960-61			
TOTALS	228	254	356	838

MORE TRIBAL SCHOLARSHIPS TO INDIANS

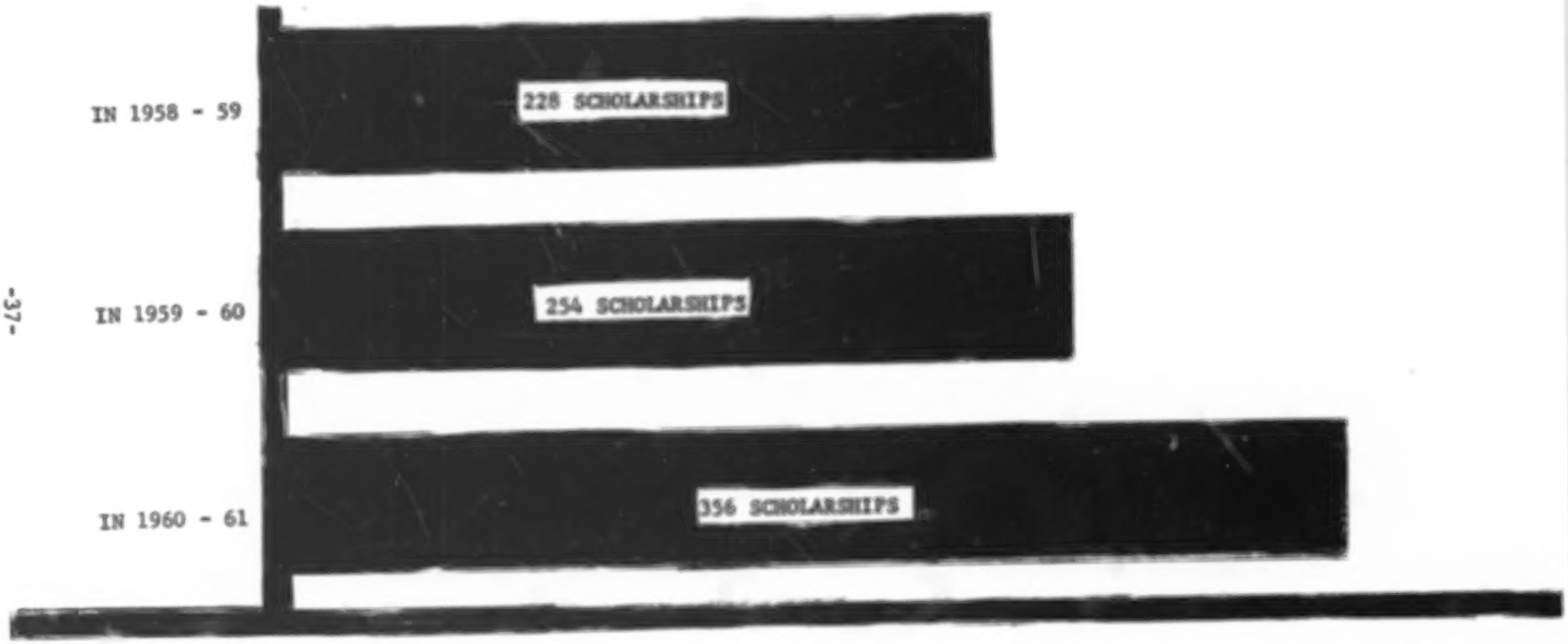
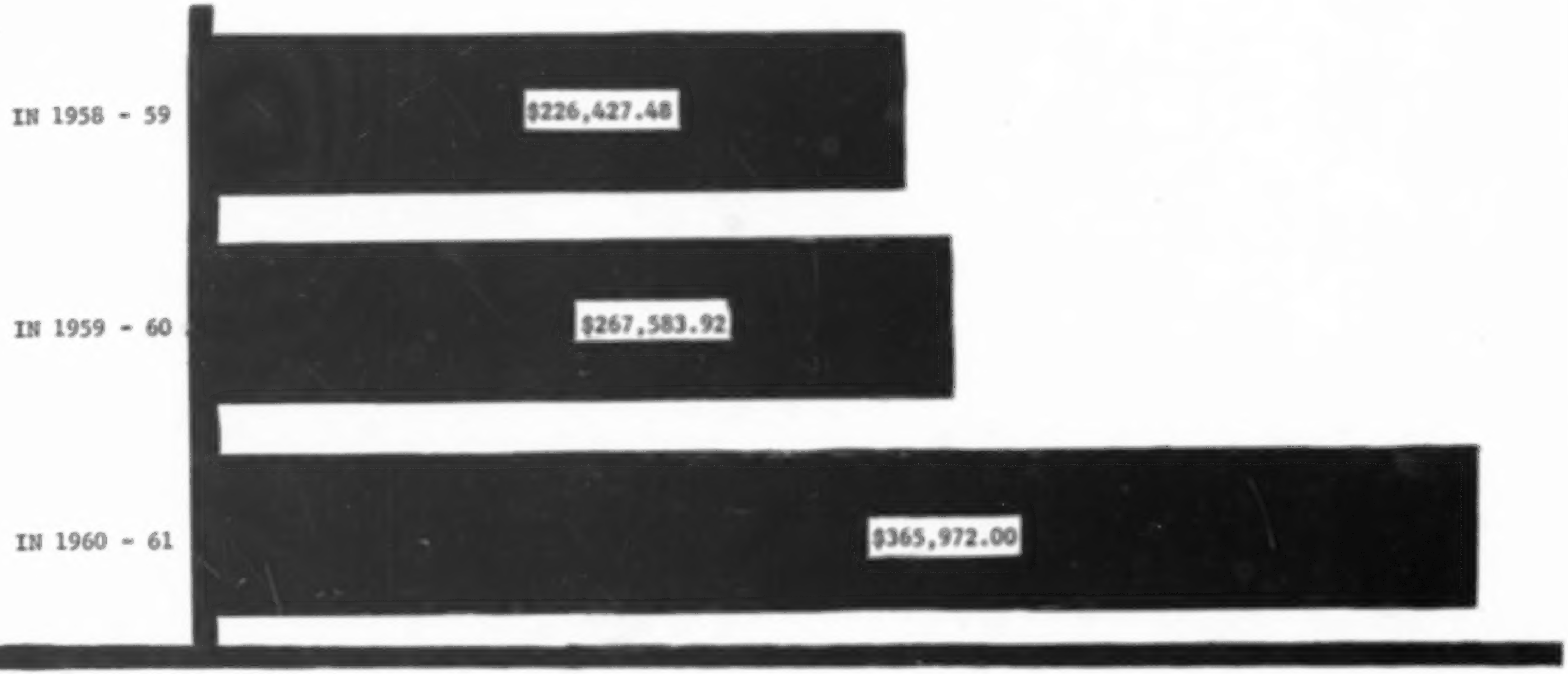


FIGURE 1

NUMBER OF SCHOLARSHIPS AWARDED BY SOUTHWEST INDIAN TRIBES DURING THREE YEAR PERIOD

MORE TRIBAL FUNDS FOR SCHOLARSHIPS



Grand Total 1958 - 1961 -- $859,983.40

FIGURE 2

DOLLAR VALUE OF SCHOLARSHIPS AWARDED BY SOUTHWEST INDIAN TRIBES DURING THREE YEAR PERIOD

2. Factors Considered in Making Awards

Of the fourteen tribes making scholarship awards, only eleven of them identified specific factors which they used in making such awards. The nine most frequently mentioned factors considered by the tribe are presented in the following table.

TABLE IV

FACTORS CONSIDERED BY ELEVEN INDIAN TRIBES IN MAKING SCHOLARSHIP AWARDS--NUMBER AND PERCENTAGE OF TRIBES THAT CONSIDERS EACH OF THE FACTORS

Factor	Number of Tribes Considering This Factor	Percentage
1. Academic achievement in high school	10	90.9
2. Recommendations of high school officials	9	81.8
3. Student's financial ability to attend college without help from the tribe	8	72.7
4. Achievement on tests administered by tribe or by direction of the tribe	5	45.5
5. Marital status	5	45.5
6. Number of dependents	4	36.4
7. Recommendations of counselor	4	36.4
8. Degree of interest in school	3	27.3

3. Tribal Scholarship Committees

There were 14 tribes which awarded scholarships to tribal members; of these, seven had organized scholarship committees as part of their tribal organization. The composition of these seven scholarship committees is shown in Table V.

TABLE V

COMPOSITION OF TRIBAL SCHOLARSHIP COMMITTEES

Factor	Number of Tribes	Percentage
Indians on Scholarship Committee	7	100
Tribal Officer on Scholarship Committee	7	100
Bureau of Indian Affairs Personnel on Scholarship Committee	5	71
Public School Administration on Scholarship Committee	3	43
University or college Member on Scholarship Committee	2	29

Only one tribe has a scholarship committee made up entirely of tribal council members.

The size of the seven tribal scholarship committees may be seen from the following table:

TABLE VI

SIZE OF TRIBAL SCHOLARSHIP COMMITTEES

Name of Tribe	Number on Committee
1. Laguna Pueblo	6
2. Navaho	6
3. Jicarilla Apache	5
4. White Mountain Apache	5
5. Southern Ute	4
6. Ute Tribe of Utah	3
7. Camp Verde Yavapai	2

The seven tribes with scholarship programs which do not have a scholarship committee use other existing tribal governmental groups in considering and awarding scholarships, i.e., the education committee.

Table VII indicates the group who is responsible for making scholarship awards among the seven tribes which do not have an official scholarship committee.

TABLE VII

GROUP OR INDIVIDUAL RESPONSIBLE FOR SCHOLARSHIP AWARDS AMONG SEVEN TRIBES WITH NO SCHOLARSHIP COMMITTEES

Name of Tribe	Group Responsible for Scholarship Awards
1. Colorado River Tribes	Entire Tribal Council
2. Hualapai	Entire Tribal Council
3. Mescalero Apache	Education Committee
4. Papago	Education Committee
5. Pojoaque Pueblo	Entire Tribal Council
6. Salt River Pima-Maricopa	Education Committee
7. Ute Mountain Utes	Community Services Director

The seven tribal scholarship committees performed the following services: all seven reviewed scholarship applications; six interviewed applicants; six established policy for administering the program; and three administered tests to applicants.

Four of the seven scholarship committees do not pay their members for services on the scholarship committee. Two scholarship committees pay members as councilmen with no extra compensation. One committee pays members for services on the committee as well as reimbursement for expenses.

Three of the seven tribes with scholarship committees utilized services performed by groups outside the tribe. The most frequent service performed by the outside resource was testing where three tribes availed themselves of this service. The Navaho used the services of Arizona State University to test scholarship applicants. The Jicarilla Apache relied upon Bureau of Indian Affairs personnel to test as well as process applications for their scholarship program. The Ute Tribe of Utah utilized the facilities of the University of Utah for the purpose of testing applicants.

In the case of the two universities, a fee was involved to cover the cost of the services rendered.

4. Method of Disbursing Scholarship Funds

Eight of the eleven tribes which identified methods used in disbursing funds paid the money directly to the institution in which the student is enrolled. Two tribes made payments to the student at regular intervals during the school year. One tribe paid the entire amount to the student in a lump sum payment.

It is interesting to note that the tribe which paid the entire amount to the student in one lump sum felt that this was a mistake and stated that the Tribe was considering changing this procedure.

5. Future Service by Scholarship Recipient to Tribe

There was no pattern discernable from the information collected from thirteen different tribes with respect to whether future service to the tribe by the scholarship recipient was required or encouraged. Six tribes encouraged or required the recipient to return and work for the tribe while six neither required or encouraged such action. One tribe indicated that no policy had yet been determined on this problem.

6. Specific Requirements for Scholarship Students

Twelve tribes provided information as to the academic standards a student must meet in order to obtain subsequent scholarships. Six of the twelve tribes declared the recipient must maintain a "C" average. Four tribes stated the student must have passing grades while two tribes indicated that there were no standards which a student must meet.

In the area of the minimum academic load a scholarship student must carry, eight of the twelve respondent tribes stated that there was no minimum load required. Two tribes declared the students must carry the minimum required by the school to be considered a full-time student. One tribe required 15 semester hours and one other tribe required 12 semester hours.

Ten of thirteen tribes said a scholarship recipient may attend any college or university of his choice. Three tribes stated a recipient could not attent a non-accredited school.

7. Test Requirements for Scholarship Applicants

Eight of the twelve tribes which supplied answers in regard to tests administered to scholarship applicants declared that no tests were required. Two tribes administered aptitude tests to all scholarship applicants while one tribe required a battery of tests, including interest, aptitude and achievement tests. One other tribe declared their testing program was supposed to include the National Merit Scholarship Testing Program plus an aptitude test. Although this tribe formally approved such a testing program, up to this moment, they have required only the aptitude test.

8. Changes Contemplated in Present Scholarship Program

Eight of thirteen tribes states that no changes were contemplated for the present scholarship program. The other five tribes declared they contemplated expansion of their present scholarship program. No tribe indicated a desire either to curtail or discontinue a scholarship program.

Information on Individual Tribal Scholarship Programs. The tribal programs are presented in fifteen sections.

1. Colorado River Tribes

The Colorado River Tribes live in the extreme western portion of Arizona on a reservation of 265,858 acres. The Bureau of Indian Affairs, in its 1960 figures, indicated that there were 1,368 members. This Tribe has had a scholarship program for more than five years, since 1955. The following table summarizes information concerning their scholarship program.

TABLE VIII

COLORADO RIVER TRIBES TRIBAL SCHOLARSHIP DATA

Period	Scholarship Applications Received	Scholarships Awarded Boys	Scholarships Awarded Girls	Total Dollar Value of All Scholarships	Range in Dollar Value of each Scholarship Lowest	Range in Dollar Value of each Scholarship Highest
July 1, 1958 July 1, 1959	8	4	4	$ 4,045.00	$ 150	$ 700
July 1, 1959 July 1, 1960	12	10	2	$ 6,450.00	$ 200	$ 750
July 1, 1960 July 1, 1961	8	6	2	$ 3,219.50	$ 130	$ 775
TOTALS	28	20	8	$13,714.50		

The Colorado River Tribes awarded a total of 28 scholarships to Indian students during the period July, 1958, through June, 1961.

The Colorado River Tribes do not have a Scholarship Committee. The entire Tribal Council reviews, processes, and awards Tribal Scholarships.

The Tribe does not require a scholarship recipient to return and give future service to the Tribe following graduation from college.

The Colorado River Tribes Tribal Council considers the following factors when making scholarship awards:

1. Academic Achievement in high school
2. Recommendations of high school officials
3. Student's financial ability to attend college without help from the tribe.
4. Student's personal desire and ambition

A Tribal scholarship student must make passing grades and obtain a recommendation from the college in order to obtain a second scholarship.

There is no minimum academic load required of a scholarship student.

2. Hualapai

The Hualapai Tribe live on a 997,045 acre reservation in north western Arizona. The Bureau of Indian Affairs estimated in 1960, the Hualapai population at 750 people. This Tribe has had a scholarship program for four years, since 1958. The following table summarizes the information available on the scholarship program.

TABLE IX

HUALAPAI TRIBAL SCHOLARSHIP DATA

Period	Scholarship Applications Received	Scholarships Awarded		Total Dollar Value of All Scholarships	Range in Dollar Value of each Scholarship	
		Boys	Girls		Lowest	Highest
July 1, 1958 July 1, 1959	1	0	1	unknown	unknown	
July 1, 1959 July 1, 1960	2	2	0	unknown	unknown	
July 1, 1960 July 1, 1961	4	4	0	$ 3,200	$ 800	$ 800
TOTALS	7	6	1	$ 3,200		

The Hualapai Tribe has records of seven scholarship awards during the three year period of this study.

The Hualapai Tribe does not have a separate scholarship committee. Scholarship awards are the responsibility of the entire Tribal Council.

The scholarship recipient is not required to return and give service to the tribe following graduation.

The following factors are considered by the entire Tribal Council when making scholarship awards:

1. Academic achievement in high school
2. Recommendations of high school officials
3. Student's financial ability to attend college without help from the Tribe
4. Total cost of education in the institution in which student plans to enroll

In order to qualify for a second Tribal Scholarship, a student must make passing grades and be recommended by the college.

The minimum academic load required for a scholarship student is that required by the institution to be considered a full-time student.

3. Jicarilla Apache

The Jicarilla Apache Tribe reside on a reservation of 742,303 acres located in northwestern New Mexico. In 1960 it was estimated that the tribe numbered approximately 1,300. This Tribe has had a scholarship program for more than five years. The following table summarizes information concerning the program.

TABLE X

JICARILLA APACHE TRIBAL SCHOLARSHIP DATA

Period	Scholarship Applications Received	Scholarships Awarded		Total Dollar Value of All Scholarships	Range in Dollar Value of Individual Scholarship	
		Boys	Girls		Lowest	Highest
July 1, 1958 July 1, 1959	11	5	6	$ 16,829.93	$ 236	$ 2,158.00
July 1, 1959 July 1, 1960	11	8	3	$ 17,296.72	$ 340	$ 3,050.00
July 1, 1960 July 1, 1961	11	8	3	$ 17,716.00	$ 400	$ 2,420.00
TOTALS	33	21	12	$ 51,842.65		

Thirty-three scholarships were awarded by the Jicarilla Apache Tribe from July, 1958, through June, 1961.

The Jicarilla Apache have a five member Scholarship Committee of which three are members of the Tribe while the remaining two members are employees of the Bureau of Indian Affairs.

The scholarship recipient is encouraged, if a job is available, to return following graduation and serve the tribe.

The following factors are considered by the Scholarship Committee in making awards:

1. Academic achievement in high school
2. Recommendations of high school officials
3. Achievement on tests administered by the Tribe or by direction of the Tribe
4. Desire of the individual to pursue further education

The Jicarilla Apache's policy, in regard to the academic standards, requires that, in order to qualify for a second scholarship, the school must admit him. Subsequent scholarships are based on maintaining a "C" average. If a student fails, he must show good faith by financing his own attendance for one year before being granted further Tribal scholarships.

There is no minimum academic load required of a scholarship student.

4. Laguna Pueblo

Laguna Pueblo is located in west central New Mexico and its reservation contains a total of 411,993 acres. The 1960 population figures estimate a total of 3,300 Tribal members. This pueblo has had a scholarship program since 1961, when they established a $25,000 scholarship fund.

Since the Laguna Scholarship Program did not actually start until after July 1, 1961, no figures were available for the period covered by this study.

There is a six member scholarship committee composed of four Indian (three Laguna Indians) and two non-Indians. One of the non-Indians represents the Grant High School and the other represents the University of New Mexico.

Present policy requires that scholarship recipients return and work for the Pueblo following college graduation.

The following factors are considered by the Scholarship committee when making awards:

1. Academic achievement in high school
2. Recommendations of high school officials

3. Achievement on tests administered by the Tribe or by director of the Tribe

4. Marital status

5. Number of dependents

6. Student's financial ability to attend college without help from the Tribe

In order for a scholarship student to qualify for a second grant, he must maintain a "C" average. Also, he must carry at least 12 hours of college work.

5. Mescalero Apache

The Mescalero Apache Tribe is located in south central New Mexico on a reservation of some 460,174 acres. Their 1960 population is estimated at 1,227. The Mescalero Apache have had a tribal scholarship program since 1954. The following table summarizes information related to the program:

TABLE XI

MESCALERO APACHE TRIBAL SCHOLARSHIP DATA

Period	Scholarship Applications Received	Scholarships Awarded Boys	Scholarships Awarded Girls	Total Dollar Value of All Scholarships	Range in Dollar Value of each Scholarship Lowest	Range in Dollar Value of each Scholarship Highest
July 1, 1958 July 1, 1959	8	5	3	$ 8,000	$ 500	$ 1,000
July 1, 1959 July 1, 1960	8	5	3	$ 8,000	$ 500	$ 1,000
July 1, 1960 July 1, 1961	8	5	3	$ 8,000	$ 500	$ 1,000
TOTALS	24	15	9	$24,000		

A total of 24 scholarships was awarded by the Mescalero Apache Tribe during the period July, 1958, through June, 1961.

The Mescalero Apache do not have a scholarship committee; rather, their education committee acts in lieu of the scholarship committee.

The scholarship recipient is required, upon graduation, to return to help the Tribe.

The following factors are considered by the education committee when making Scholarship awards:

1. Academic achievement in high school
2. Recommendations of high school officials
3. Marital status
4. Number of dependents
5. Student's financial ability to attend college without help from the Tribe
6. Total cost of education in the institution in which student plans to enroll

In order to qualify for a second Tribal scholarship, the recipient is not required to maintain any specific academic standard. The scholarship is continued until the student either finishes or is academically disqualified by the institution.

There is no minimum academic load required of a Tribal scholarship recipient.

6. Navaho

The Navaho Tribe live on the largest reservation in the United States, located in Northeastern Arizona, Northwestern New Mexico and Southeastern Utah. The total reservation encompasses some 15,206,537 acres. The latest (1960) population estimate places the number of Navaho at nearly 100,000. The Navaho Tribe has had a scholarship program for more than five years--since 1954 when the Tribal Council appropriated $30,000 from Tribal funds in support of the program.

In subsequent years, the amount appropriated was progressively increased to $65,000 in 1955, $100,000 in 1956, and $180,000 in 1957. In 1957, the Navaho Tribal Council acted to establish a $5,000,000 Scholarship Fund, the income from which was to be used to finance the program. In 1959, the Navaho Tribe increased the Scholarship Fund to $10,000,000 so that there would be approximately $400,000 each year available for scholarships.

The following table summarizes information concerning the Navaho Scholarship Program.

TABLE XII

NAVAHO TRIBAL SCHOLARSHIP DATA

Period	Scholarship Applications Received	Scholarships Awarded Boys	Scholarships Awarded Girls	Total Dollar Value of All Scholarships	Range in Dollar Value of Each Scholarship Lowest	Range in Dollar Value of Each Scholarship Highest
July 1, 1958 July 1, 1959	Not Available	79	88	$185,640	$100	$2,000
July 1, 1959 July 1, 1960	Not Available	103	96	$225,311	$150	$2,000
July 1, 1960 July 1, 1961	Not Available	141	155	$316,950	$300	$2,100
TOTALS		323	339	$727,901		

The Navaho Tribe awarded a total of 662 scholarships during the period July, 1958, through July 1, 1961.

The Navaho Tribe has a six member scholarship committee. Two members are Navaho officials, two as Bureau of Indian Affairs personnel, one is employed by the United States Public Health Service and one is a public school administrator.

The scholarship student is encouraged to return and give service to the Tribe following graduation. Present tribal policy declared: "It is the hope and desire of the Navaho Tribal Council that recipients work after graduation in a capacity and location where they will be of service to the Navaho people, if that is possible."

The following factors are considered by the Scholarship Committee when making scholarship awards:

1. Academic achievement in high school
2. Recommendations of high school officials
3. Achievement on tests administered by the Tribe or at the direction of the Tribe
4. Marital status
5. Number of dependents
6. Total cost of education in the institution in which student plans to enroll

7. Direct interview with the applicant

8. Applicant must be 40 years of age or younger

A Navaho student, in order to qualify for a second tribal scholarship must maintain a "C" average.

The minimum academic load which a scholarship student must carry is 15 semester hours.

7. Papago

The Papago Tribe live in the extreme Southern portion of Arizona on the second largest reservation in the United States. The Papago reservation totals 2,855,923 acres. The 1960 population figures estimate the number of Papago at 10,000. The Papago Tribe inaugurated a Tribal Scholarship Program in the winter of 1961-1962.

At present the Papago Tribe is developing policy to implement the newly created scholarship program. A total of $2,500 of Tribal Funds has been earmarked for college scholarships.

There is no separate scholarship committee, but rather, the Tribal Education Committee serves as the scholarship committee. At present (1962) it is engaged in developing plans for a scholarship program.

Enos Francisio, the Papago Tribal Chairman, indicated that future scholarship recipients would be encouraged to return and give service to the Tribe following their graduation from college.

As stated in the preceding paragraph, policy regarding the mechanics of a scholarship program are only now in the process of development. Therefore, factors, which will be considered in making scholarship awards, have not yet been identified.

For the same reason, no policy has yet been determined in regard to the academic standards a student must meet in order to obtain a second scholarship. Neither has any decision been made about the minimum academic load which a scholarship student must carry.

8. Pojoaque Pueblo

Pojoaque Pueblo is the smallest pueblo and is located in north central New Mexico. The reservation contains 11,599 acres. BIA census figures reported a population of 21 in 1960. This pueblo has had a scholarship program for two years (since 1959). The following table provides information about the Pojoaque Pueblo Scholarship Program.

TABLE XIII

POJOAQUE PUEBLO TRIBAL SCHOLARSHIP DATA

Period	Scholarship Applications Received	Scholarships Awarded Boys	- Girls	Total Dollar Value of All Scholarships	Range in Dollar Value of Individual Scholarship Lowest	- Highest
July 1, 1958 July 1, 1959	NO PROGRAM					
July 1, 1959 July 1, 1960	"	"				
July 1, 1960 July 1, 1961	2	2	0	$ 2,400	$ 1,200	$ 1,200
TOTALS	2	2	0	$ 2,400		

A total of 2 scholarships was awarded by Pojoaque Pueblo during the period covered by this study.

Pojoaque Pueblo does not have a scholarship committee. The entire Tribal Council has the responsibility for reviewing and processing scholarship applications.

The scholarships recipient is not required to return and give future service to the Tribe upon graduation. The Governor of the Pueblo stated that while they did not require the student to return, it was understood to be a moral obligation.

The following factors are considered by the Tribal Council when making scholarship awards:

1. Academic achievement in high school
2. Student's financial ability to attend college without help from the Tribe
3. Total cost of education in the institution in which student plans to enroll
4. Degree of interest in school and tribal affairs

For a scholarship student to qualify for a second tribal scholarship, he must have passing grades; that is, he must meet the requirements of the college to remain a student in good standing. Summer school may be required of the student in order to help the student achieve passing grades.

There is no minimum load required except what the school requires to be considered a full time student.

9. Salt River Pima-Maricopa

The Salt River Pima-Maricopa Tribes live on a reservation of 47,007 acres near Phoenix in central Arizona. The Bureau of Indian Affairs, in 1960, estimated their population at 15,000. These tribes have had a scholarship program since 1960. The following table summarizes the information available on their program.

TABLE XIV

SALT RIVER PIMA-MARICOPA TRIBAL SCHOLARSHIP DATA

Period	Scholarship Applications Received	Scholarships Awarded		Total Dollar Value of All Scholarships	Range in Dollar Value of each Scholarship	
		Boys	Girls		Lowest	Highest
July 1, 1958 July 1, 1959		NO PROGRAM				
July 1, 1959 July 1, 1960		NO PROGRAM				
July 1, 1960 July 1, 1961	3	2	1	$ 675	$ 125	$ 400
TOTALS	3	2	1	$ 675		

A total of three scholarships was awarded by the Salt River Pima-Maricopa Tribe from July, 1958, through June, 1961.

The Salt River Pima-Maricopa Tribes do not have a scholarship committee. The Tribal Education Committee acts as the scholarship committee.

The scholarship recipient is encouraged to return and give future service to the Tribe following graduation from college.

The following factors are considered by the Education Committee when making scholarship awards:

1. Academic achievement in high school
2. Recommendations of high school officials
3. Student's financial ability to attend college without help from the tribe
4. Total cost of education in the institution in which the student plans to enroll

The President of the Tribal Council, Vernon Smith, stated that, up to the present, there were no specific academic standards a student must meet in order to obtain a second scholarship.

There is no minimum academic load required of a scholarship student.

10. Southern Utes

The Southern Ute Tribe of Colorado is located in the Southwestern part of the state. Tribal offices are at Ignacio, Colorado. The reservation lies immediately east of the Southern Ute Reservation and its southern border is the state line between Colorado and New Mexico. There is a total of 304,092 acres in the reservation, with a 1960 population of 574.

The Southern Utes have had a scholarship program for more than five years. The following table summarizes information on their program.

TABLE XV

SOUTHERN UTE TRIBAL SCHOLARSHIP DATA

Period	Scholarship Applications Received	Scholarships Awarded		Total Dollar Value of All Scholarships	Range in Dollar Value of each Scholarship	
		Boys	Girls		Lowest	Highest
July 1, 1958 July 1, 1959	11	6	5	$ 8,000	$ 375	$ 1,200
July 1, 1959 July 1, 1960	7	4	3	$ 7,500	$ 375	$ 1,038
July 1, 1960 July 1, 1961	6	3	3	$ 7,000	$ 331	$ 1,500
TOTALS	24	13	11	$22,500		

The Southern Ute Tribe award a total of 24 scholarships during the period July, 1958, through June, 1961.

The Southern Utes have a four member Tribal Scholarship Committee with all four being members of the Southern Ute Tribe.

The students that receive the tribal scholarships are neither required nor encouraged to return and give future service to the Tribe following the completion of their college work. However, one requirement of the scholarship committee is that the applicant must be "capable of making some useful contribution to the local community."

The following factors are considered by the scholarship committee when making awards:

1. Academic achievement in high school
2. Recommendations of high school officials

3. Marital status

4. Number of dependents

5. Student's financial ability to attend college without help from the tribe

To qualify for a second tribal scholarship, the recipient must maintain at least the minimum scholastic standards established by the college attended.

There is no minimum academic load which a scholarship student must carry. Tribal policy accepts what the student's advisor feels is right for each student.

11. The Ute Mountain Utes

The Ute Mountain Ute Tribe resides on a 448,029 acre reservation in Southwestern Colorado. Census data for 1960 gave their population as 689. This Tribe has had a tribal scholarship program for more than five years, but up to the present (1962), no tribal member has taken advantage of it. The leadership individuals of the Ute Mountain Tribe feel confident that, in the very near future, there will be tribal members enrolled in college.

TABLE XVI

UTE MOUNTAIN UTE TRIBAL SCHOLARSHIP DATA

Period	Scholarship Applications Received	Scholarships Awarded		Total Dollar Value of All Scholarships	Range in Dollar Value of each Scholarship	
		Boys	Girls		Lowest	Highest
July 1, 1958 July 1, 1959	0	0	0	0	0	0
July 1, 1959 July 1, 1960	0	0	0	0	0	0
July 1, 1960 July 1, 1961	0	0	0	0	0	0
TOTALS	0	0	0	0		

The Ute Mountain Tribe does not have a scholarship committee. Policy for scholarship applicants to follow is not spelled out, since there have been no applicants. The tribal chairman declared that, if there were an applicant, it would come before the Community Services Director.

The scholarship recipient would neither be required nor encouraged to return and give future service to the Tribe upon graduation from college.

Policy, in regard to which factors are considered when making scholarship awards, has not been determined, since there have been no applicants and hence no awards.

There is no minimum academic load which a scholarship student must carry.

12. Ute Tribe of Utah

The Ute Tribe of Utah are located on a 1,060,000 acre reservation in northeastern Utah. The Bureau of Indian Affairs census figures for 1960 estimate the population at 1,442. This tribe has had a tribal scholarship program since 1951. The following table presents information about their Scholarship program.

TABLE XVII

UTE TRIBE OF UTAH TRIBAL SCHOLARSHIP DATA

Period	Scholarship Applications Received	Scholarships Awarded		Total Dollar Value of All Scholarships	Range in Dollar Value of Individual Scholarship	
		Boys	Girls		Lowest	Highest
July 1, 1958 July 1, 1959	0	0	0	0	0	0
July 1, 1959 July 1, 1960	0	0	0	0	0	0
July 1, 1960 July 1, 1961	3	3	0	$ 515	$ 100	$ 280
TOTALS	3	3		$ 515		

A total of three scholarships was awarded by the Ute Tribe of Utah during the period July 1, through July 1, 1961.

A word of explanation is in order concerning their scholarship program. The Tribal Chairman, Harvey Natchees, stated that, although the Tribe has a scholarship program, it is thought of more as a means of additional assistance in the event the per capita payments run out. Members of the Ute Tribe of Utah receive per capita payments as a result of their successful land claim case against the United States. Present per capita payments run $100 per month. Therefore, tribal leaders look upon the scholarship program primarily as a means to supplement per capita funds for those whose funds are inadequate.

The Ute Tribe of Utah has a three member scholarship committee with one person a member of the tribe, one person a member of the public school Board of Education, and the third, a committee member of the faculty of the University of Utah.

The recipient of the tribal scholarship is encouraged to return following graduation and be of service to the tribe.

The following factors are considered by the scholarship committee when awarding scholarships:

1. Academic achievement in high school
2. Recommendations of high school officials
3. Achievement on tests administered by the Tribe or by direction of the Tribe
4. Marital status
5. Number of dependents
6. Student's financial ability to attend college without help from the Tribe
7. Total cost of education in the institution in which student plans to enroll
8. Regular counseling service and the recommendations of the counselor

To qualify for a second tribal scholarship, a student must remain in good standing at the college, but there is no specific standard which must be met.

There is no minimum load which a scholarship student must carry.

An interesting feature of the Ute Tribe of Utah's scholarship program lies in the fact that the University of Utah is engaged, on a fee basis by the Tribe, to conduct a testing and counseling program for scholarship applicants.

13. White Mountain Apache

The White Mountain Apache live in east central Arizona on a reservation of some 1,684,872 acres. Census figures report a 1960 population of approximately 5,000. This Tribe has had a scholarship program for more than five years. The following table summarizes information related to the scholarship program:

TABLE XVIII

WHITE MOUNTAIN APACHE TRIBAL SCHOLARSHIP DATA

Period	Scholarship Applications Received	Scholarships Awarded		Total Dollar Value of All Scholarships	Range in Dollar Value of each Scholarship	
		Boys	Girls		Lowest	Highest
July 1, 1958 July 1, 1959	22	11	11	$ 3,912.55	$ 10.00	$ 500.00
July 1, 1959 July 1, 1960	14	10	4	2,926.20	50.00	500.00
July 1, 1960 July 1, 1961	14	8	6	6,146.50	40.00	1,217.00
TOTALS	50	29	21	$12,985.25		

A total of 50 scholarships was awarded by the White Mountain Tribe from July, 1958, through June, 1961.

The White Mountain Apache have a five member scholarship committee of which four are Tribal members and one a non-Indian from the Bureau of Indian Affairs.

The recipient of a Tribal Scholarship is encouraged, not required, to return and give service to the Tribe following graduation. Lester Oliver, the Tribal Chairman, declared: "It is not compulsory but we do hope they will return."

The following factors are considered by the scholarship committee in making scholarship awards:

1. Academic achievement in high school
2. Recommendations of high school officials
3. Achievement on tests administered by the Tribe or by direction of the Tribe
4. Marital status
5. Student's financial ability to attend college without help from the Tribe
6. Total cost of education in the institution in which student plans to enroll

A scholarship recipient must have a "C" average in order to obtain a second tribal scholarship.

There is no minimum academic load a scholarship student must carry.

14. Yavapai Apache (Camp Verde)

The Camp Verde Yavapai Apache live in central Arizona on a small reservation of some 576 acres. Information from 1960 BIA reports indicated that the population was approximately 673. This tribe has had a scholarship program for three years, (The first year was 1959-60). The following table summarizes information concerning the scholarship program:

TABLE XIX

YAVAPAI APACHE TRIBAL SCHOLARSHIP DATA

Period	Scholarship Applications Received	Scholarships Awarded Boys	Scholarships Awarded Girls	Total Dollar Value of All Scholarships	Range in Dollar Value of each Scholarship Lowest	Highest
July 1, 1958 July 1, 1959		NO PROGRAM				
July 1, 1959 July 1, 1960	1	1	0	$ 100	$ 100	$ 100
July 1, 1960 July 1, 1961	1	1	0	$ 150	$ 150	$ 150
TOTALS	2	2	0	$ 250		

The Camp Verde Yavapai Apache Tribe awarded two scholarships from 1958-61.

The Camp Verde Yavapai Apache have a two member tribal scholarship committee. The membership is composed of two members of the Tribe (Chairman and Vice-Chairman.)

The recipient of a tribal scholarship is not required to return to the tribe following graduation. Harrington Turner, Tribal Chairman, declared: "after he gets through he's on his own--choice is up to him."

No specific factors are considered in making scholarship awards. The chairman pointed out that since there has only been one applicant, he was given the scholarship.

There are no specific academic standards which must be met in order for the student to receive a second scholarship.

There is no minimum academic load which a scholarship student must carry in order to be eligible for a scholarship.

15. Gila River Pima-Maricopa

The Gila River Pima-Maricopa Indian Community live immediately south of Phoenix, Arizona, on a 372,022 acre reservation. The 1960 population was estimated to be 6,000.

In 1961, this Tribe abandoned a loan program designed to serve needy high school students, and established a $2,000 scholarship fund. No grants were made in 1960-61, the last year included in the study. Tribal officials indicate its use will be primarily for high school students. For these reasons, the Gila River Pima-Maricopa Scholarship Program is not considered to fall within the realm of Tribal Scholarships for Higher Education.

Information on Tribes Without Scholarship Programs. In order to present a clear and complete picture, it is necessary to examine briefly those tribes which do not have Tribal Scholarship Programs. The objective is not to draw attention to the fact a number of tribes have no program, but rather to identify the reason(s) these tribes have such scholarship programs.

The following 23 Southwestern tribes do not have Tribal Scholarship Programs for higher education:

Arizona

Ft. McDowell Mohave Apache
Gila River Pima-Maricopa
Havasupai
Hopi
Kaibab Paiute
San Carlos Apache

New Mexico

Acoma Pueblo
Cochiti Pueblo
Jemez Pueblo
Nambe Pueblo
Picuris Pueblo
Sandia Pueblo
San Felipe Pueblo
San Idlefonso Pueblo
San Juan Pueblo
San Ana Pueblo
Santa Clara Pueblo
Santo Domingo Pueblo
Taos Pueblo
Teseque Pueblo
Zia Pueblo
Zuni Pueblo

Several obvious characteristics may be identified in regard to the tribes without scholarship programs: (1) Generally, these are the smaller tribes, (2) Generally, these are tribes with limited natural resources.

The most frequent reply by tribal leaders to the question as to why their tribe does not assist Indian students in higher education through a Tribal Scholarship Program was, "Tribe does not have adequate funds for this purpose." In fact, every tribe (23) without a scholarship program gave this as an explanation.

Only three of the 23 tribes without scholarship programs listed also as a reason, "members of tribe are not sufficiently interested in higher education."

From these data, it would seem safe to conclude that the major reason Southwestern tribes do not have a scholarship program is lack of funds, not lack of interest.

Bureau of Indian Affairs Scholarships

Bureau of Indian Affairs. The United States, through the Bureau of Indian Affairs, makes available annual scholarship grants to Indian students. These scholarships are to be used for necessary expenses in schools of higher learning. The Bureau has provided college scholarships for Indians since 1932.

The Bureau Grant Program began July 1, 1932, with $10,000 made available by Congress for the assistance of Indian students who wished to attend institutions of higher learning. The annual amount was increased to $15,000 in 1934. In 1954, the amount was increased to $25,000. On July 1, 1955, the amount was increased to $50,000; on July 1, 1956, to $70,000; on July 1, 1957, to $150,000; and on July 1, 1959, to $250,000. The 1963 appropriation bill had in it a total of $650,000 for grants in higher education.[1]

The steady and at times spectacular growth of the monies made available for the Bureau Grant Program is extremely significant. In the past, there has always been a reluctance on the part of the Bureau to enter the higher education field in any major capacity. Perhaps the Bureau reflected the attitude of Congress which spelled out specifically and completely the B. I. A.'s role in elementary and secondary education, while ignoring or disclaiming any functional role in providing higher education for Indian students.

Evidently, the Bureau over the years has been able to persuade Congress that a major need in Indian Education is to make it possible for Indian Students to attend institutions of higher learning.

The significance of this development cannot be over emphasized, especially if the trend continues. It was shown in the section on Tribal Scholarships that 23 out of the 37 tribes in the Southwest had no scholarship programs. Further, it was clearly indicated that the major reason for the absence of a tribal scholarship program was the lack of adequate tribal funds. Such tribes must depend to an overwhelming extent on the Bureau Grant Program, if the students are to attend colleges and universities. Without such an expanded B. I. A. program, many tribes would be unable to have tribal members enrolled in higher education. It may very well be that the tribes which most need enlightened and informed leadership would be deprived of the opportunity of acquiring such educated leadership unless scholarships from the Bureau are available in adequate numbers.

The grants may not be used to defray expenses in sectarian schools and are available only to reservation Indians of 1/4 or more degree Indian blood. These grants are made on the basis of need and scholastic ability. The Bureau points out that these funds are limited and are not intended to cover all necessary school expenses of all eligible applicants. They are intended to supplement other funds of the Indian student.

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[1] Personal correspondence from Almira D. Franchville, Washington Office, Bureau of Indian Affairs, dated July 25, 1962.

The annual amount appropriated by Congress for scholarship grants is apportioned among the various Area Offices of the Bureau of Indian Affairs--Aberdeen, Anadarko, Billings, Gallup, Juneau, Minneapolis, Muskogee, Phoenix, Portland, and Sacramento. Information on Bureau of Indian Affairs' scholarships (grants) was provided by Bureau applicants at the Washington Office as well as at the Gallup and Phoenix Area Offices.

For purposes of this study, only data from the Bureau Area Offices having responsibilities in the four state Southwestern region are presented. However, in order to obtain a picture of the total Bureau Grant Program the following table is offered:

TABLE XX

BUREAU OF INDIAN AFFAIRS SCHOLARSHIP DATA

Period	Number of Scholarships Awarded	Total Dollar Value of All Scholarships
July 1, 1958 June 30, 1959	No information supplied	
July 1, 1959 June 30, 1960	612	$235,620
July 1, 1960 June 30, 1961	623	$241,560

(The Central Office of the Bureau of Indian Affairs did not have a breakdown indicating grants made by sex or indicating the range in dollar value or the grant.)

Applications for the scholarship grants should be made to the Area Office through the agency office having record of the student's tribal membership. The procedure involves the student completing a letter of application which includes complete information concerning the student's educational objective, the name of the school, the itemized total cost of attending the school for one year, the amount of this cost which the student and his family can supply or which will be met by other means, and a transcript of the student's high school or college credits.

The applications are reviewed by the Education Committee at the local agency level, and recommendations are made to the Area Office having jurisdiction. Final selection is made by the Area Office.

The Bureau of Indian Affairs specifies the purpose for which scholarship funds are to be spent. In addition, the Bureau keeps a cumulative record of every awardee's academic progress.

Bureau policy declares that a student receiving a grant may not attend sectarian colleges. The B. I. A. Manual states: "The funds appropriated for non-reimbursable grants may not be used to aid students attending sectarian schools."[1]

Due to limited funds, students are usually prohibited from attending out-of-state colleges because of out-of-state registration fees.

No assistance is given for work beyond the Bachelor's Degree. This again is due to the limitation of funds.

A student's program must receive college credit. Students wishing to attend business, or nursing schools are ineligible for B. I. A. Grant money.

No minimum academic load is required of a scholarship recipient.

No specific tests are administered by the Bureau to applicants before scholarships are awarded; however, tests already taken in high school or elsewhere may be reviewed and considered when making scholarship awards.

In order for a scholarship student to obtain a second or subsequent award, he must remain a student in good standing in the college where he is enrolled.

The Gallup Area Office of the Bureau of Indian Affairs has jurisdiction over nearly 118,000 Indians living on 20 million acres of reservation land in Arizona, Colorado, Utah and New Mexico.

In Arizona the only responsibility of the Gallup Area Office is the Navaho Reservation. The Gallup Office has provided scholarships to Indian students for seven years. (1955)

The following table summarizes information concerning the Gallup Area Office's Scholarship program.

TABLE XXI

GALLUP AREA - OFFICE, BUREAU OF INDIAN AFFAIRS

SCHOLARSHIP DATA

Period	Number of Scholarships Awarded		Total Dollar Value of All Scholarships	Range in Dollar Value of Individual Scholarships	
	Boys	Girls		Lowest	Highest
July 1, 1958 June 30, 1959	49	29	$25,775	$ 45	$ 750
July 1, 1959 June 30, 1960	58	38	$43,467	$150	$1,100
July 1, 1960 June 30, 1961	51	37	$43,791	$150	$1,270
TOTAL	158	104	$113,033		

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[1] Bureau of Indian Affairs, Bureau Manual, Vol. 6, Part 2, Chapter 5, Section 502.02.

The Gallup Area Office granted a total of 262 grants during the period covered by the study.

The following factors are considered when making scholarship awards within the Gallup Area.

1. Academic achievement in high school
2. Recommendation of school officials
3. Achievement on tests
4. Tribal membership-¼ degree or more of Indian blood
5. Student's financial standing
6. Residence on a reservation under the jurisdiction of the Gallup Area Office

Dorothy Main, who is in charge of the Scholarship Program for the Gallup Area Office, stated that the Bureau assisted Indians who want to attend college, as follows:

1. Scholarships for educational purposes are available to deserving Indian boys and girls of sound moral character, who show promise of benefiting from post high school training, and can show financial need.

2. Candidate must show positive evidence of exceptional promise and ability.

The three main reasons Indians drop out of college as reported by the Gallup Area Office are:

1. Low academic achievement

2. Poor social adjustment

3. Marriage

Suggestions as to what might be done to help Indian students succeed better in college include:

1. Provide more experiences during elementary and high school years in order to expedite social integration and to provide a basis for academic learning.

2. Provide students with freedom from financial worries.

3. Provide a stronger guidance program at all levels so that college caliber students are identified early in their educational program.

4. Involve parents and make sure parents understand the significance of college and their role in helping their child remian in college.

Dorothy Main expressed herself in these terms when discussing higher education of Indians:[1]

> "One of the most deadly things is the frequent feeling that Indians are inferior beings. Others must realize that Indians are humans and have the same capacities as other members of the human race. Some colleges have wanted to develop dual standards; to be more lenient with the Indian students. I believe this is deadly. Others must realize that Indians are not something special. There will be Indians who can succeed in college and there will be Indians who will fail - just like any other people.
>
> We must be sympathetic and not sentimental. It would be of great help, I believe, for the college people to know something about the Indian background and about his culture. Sometimes, in our efforts to fit or force the Indian child into our culture, we make them ashamed of their culture. This is wrong! The Indian should be proud he is Indian. The schools have a responsibility in this area - one which they have neglected. When we get the Indian student to the place where he is ashamed of his heritage we can no longer help him."

The following table identifies the colleges attended by the scholarship recipients from the Gallup Area Office:

TABLE XXII

COLLEGES ATTENDED BY GALLUP AREA OFFICE

SCHOLARSHIP RECIPIENTS (JULY 1, 1958-JUNE 30, 1961)

Name of College	Number
University of New Mexico	54
Ft. Lewis A. and M. College	31
Highlands University	19
Arizona State College	19
Arizona State University	15
Phoenix College	14
Cameron State College	8
New Mexico Western	5
Eastern New Mexico	4
Utah State University	4
Others	16

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[1] Interview with Dorothy Main, Education Specialist, Bureau of Indian Affairs, Gallup Area Office, February 14, 1962.

The Phoenix Area Office of the Bureau of Indian offices has jurisdiction over some 35,000 Indians residing on approximately 13 million acres of Indian land in Arizona, Utah, and Nevada. The Phoenix office has provided scholarships to Indian students since 1955.

The following table summarizes information in regard to the Phoenix Area Offices' program.

TABLE XXIII

PHOENIX AREA OFFICE, BUREAU OF INDIAN AFFAIRS

SCHOLARSHIP DATA

Period	Number of Scholarships Awarded		Total Dollar Value of All Scholarships	Range in Dollar Value of Individual Scholarships	
	Boys	Girls		Lowest	Highest
July 1, 1958 June 30, 1959	27	17	$19,231.83	$80.00	$ 975
July 1, 1959 June 30, 1960	29	22	$25,255.97	$80.00	$1,000
July 1, 1960 June 30, 1961	23	16	$18,916.86	$90.00	$ 750
TOTALS	79	55	$63,404.66		

A total of 134 scholarships was awarded in the Phoenix Area from July 1, 1958, to June 30, 1961. During this period, a total of six Indian students, who received Bureau grants, graduated from college.

The following factors are considered when making scholarship awards within the Phoenix Area:

1. **Academic achievement in high school**
2. **Recommendations of school officials**
3. **Achievement on tests**
4. **Tribal membership - ¼ degree or more Indian blood**
5. **Students financial standing**
6. **Length of time interested in attending college**
7. **Motivation**

Paul Bramlet, Area Director of Schools for the Phoenix Area office, gave the following reasons why the Bureau assisted Indians in going to college:

1. **Indian students usually lack financial ability to finance college education.**

2. **The Bureau of Indian Affairs is trying to encourage Indian students to go to college.**

3. Indian leadership must be developed if tribes are to achieve self-sufficiency.

The Phoenix Area office reported the three main reasons Indians drop out of college as:

1. Hard for Indian students from isolated areas to adapt to universities or colleges unless unusual efforts are made by the institution.
2. Lack of parental interest and encouragement to attend and complete college.
3. Poor academic preparation for college.

Mr. Bramlet made these suggestions as to what might be done to help Indian students succeed better in college.

1. Improved guidance in both high school and college.
2. Reduced academic load particularly in the freshmen year.
3. More adequate financing for selected students.
4. Earlier and greater familiarity with college life.
5. Students need additional courses in reading, how to study, use of the library, and personal budgeting.

The next table lists the colleges attended by scholarship recipients from the Phoenix Area Office.

TABLE XXIV

COLLEGES ATTENDED BY PHOENIX AREA OFFICE SCHOLARSHIP RECIPIENTS (JULY 1, 1958-JUNE 30, 1961)

Name of College	Number
Arizona State University	27
Phoenix College	24
Arizona State College	15
University of Arizona	14
Eastern Arizona Junior College	14
Others	12

In interpreting the above table it is important to recognize that the information pertains to the total number of students attending each institution. It is possible for one student to attend more than one institution during the period in which he received a B.I.A. scholarship.

Other Scholarship Sources

Other Scholarship Source Information. The study collected the names of all organizations and institutions which awarded scholarships to Indians within the four state Southwestern area. This information was obtained from the instruments collected on all Indian students included in the study. Following the identification of the scholarship sources, correspondence was initiated with every organization. This included a questionnaire which was to be completed and returned. A copy of the Instrument (Number 6-4 Institutions and Organization Scholarship Programs for Indian Students) is contained in the Appendix.

If no reply was obtained to the initial letter, three follow-up letters were directed to the organization.

This chapter does not contain a complete listing of every scholarship received by Southwestern Indian college students. In the first place, some Indian students were receiving scholarships but could not identify the source. In the second place, some of the identified scholarship sources did not complete the instrument and therefore are not reported in this study. In the third place, a number of the replying organizations compiled total grants nationwide and did not identify only those scholarships awarded to Southwestern Indians.

Nevertheless, it is felt that the sources identified represent the major sources and give a relatively complete picture as to scholarships received by Southwestern Indian college students.

A list of scholarship sources, as identified by Indian students receiving such scholarships and attending universities and colleges in the four state Southwestern area (Arizona, Colorado, New Mexico and Utah), is herewith presented:

Name of Institution	Address	Completed Instrument
American Indian Foundation	26265 River Road Grosse Ile, Michigan	No
Arizona Federation of Women's Clubs	Phoenix, Arizona	No
Arizona State University	Tempe, Arizona	Yes
Arrow, Inc.	1166-19th Street N. W. Washington, D. C.	Yes
Brigham Young University	Provo, Utah	Yes
Callister Endowment Fund	278 West 21st South Salt Lake City 15, Utah	Yes

Name of Institution	Address	Completed Instrument
Daughters of the American Revolution	1776 D Street, N. W. Washington 6, D. C.	No
Fort Lewis A. and M.	Durango, Colorado	Yes
Foundation for the Higher Education of American Indians	P. O. Box 674 Flagstaff, Arizona	Liquidated
General Federation of Women's Clubs	Chairman Indian Affairs 1734 N Street N. W. Washington, D. C.	No
Indian Education Scholarship Committee - Nevada	Nevada State Department of Education Carson City, Nevada	Yes
Kiva Club	University of New Mexico Albuquerque, New Mexico	No
Miami Chamber of Commerce	Miami, Arizona	Discontinued
Millicent A. Rogert Foundation Scholarship	Chairman, Faculty Prizes and Awards University of New Mexico Albuquerque, New Mexico	No Indian Students Selected last 4 years
Santa Fe Railroad Scholarships	National Merit Scholarships Evanston, Illinois	No
Southwest All Indian Basketball Tournament Scholarship	6836 North 11th Street Phoenix, Arizona	Yes
Southwest Forest Industries	McNary, Arizona	Yes
Southwestern Association on Indian Affairs	P. O. Box 2195 Santa Fe, New Mexico	Yes
United Scholarships Service for American Indian Students	1450 Pennsylvania Street Denver, Colorado	Yes
John Hay Whitney Foundation Opportunity Fellowship	111 West 50th Street New York, New York	Yes

Information was received from the following scholarship sources, but since either their major efforts lay outside of the Southwestern area of the data provided was incomplete, the numerical totals are not included in this study:

Arizona State College

Board of National Missions The United
Presbyterian Church of the United States

Christian Children's Fund

Flagstaff Pow-Wow Indian
Scholarship Fund

Red Lake Reservation Education Association

However, where applicable, information was included concerning methods of selecting recipients and other general information concerning general operating procedure.

Numbers of Scholarships and Amounts Awarded. It will be recalled that in reporting the data on Tribal Scholarships, a steady increase in the total number of scholarships was noted. This is also true in regard to "Other Scholarship Sources." In 1958-59, there was a total of 113 such scholarships awarded.[1] In 1959-60, the number had increased to 120, while in 1960-61, a total of 229 scholarships was awarded to Indian students.

The total dollar value of the "Other Scholarship Sources" also reflected this increase in scholarships.

TABLE XXV

TOTAL DOLLAR VALUE OF OTHER SCHOLARSHIPS

Year	Total Dollar Value of Scholarships
July 1, 1958 - June 30, 1959	$ 33,533.22
July 1, 1959 - June 30, 1960	$ 39,105.00
July 1, 1960 - June 30, 1961	$ 75,230.28
TOTAL	$147,868.50

It should be pointed out that not all of the above scholarships went to Southwestern Indians. Some of the figures received from the scholarship granting agencies were total figures including all scholarships granted. Therefore, it would not be entirely correct to say that $147,868.50 worth of scholarships were received by Indians in the states covered by the study.

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[1] This figure includes all scholarships reported in this study with the exception of Tribal Scholarships and Bureau of Indian Affairs Scholarships which are reported in detail elsewhere in this Chapter.

A total of 11 scholarship granting agencies provided data in regard to the reasons their organization awarded scholarships for Indian students.

The basic reasons listed were: (1) Need for well educated Tribal leaders -- 8, (2) Stimulate more interest in higher education -- 6, and (3) Responsibility of organization and/or institution -- 3.

Of the 16 Other Scholarship Sources identified in the study and which completed the necessary information concerning "Factors Considered in Making Scholarship Awards," all but one utilized Recommendations of School Officials (15) and the Student's Financial Standing (15). One Scholarship source failed to consider any factors. The respondent stated that they left the selection to the Tribal Scholarship Committee.

The following table summarizes the frequencies:

TABLE XXVI

FACTORS CONSIDERED IN MAKING SCHOLARSHIP AWARDS

Factor	Number of times mentioned
Recommendation of school officials	15
Student's Financial Standing	15
Academic Achievement in High School	12
Interest of Student in a Specific Academic Field	6
Tribal Membership	4
Achievement on Tests Administered by the Organization or by Director of the Organization	3

Thirteen different scholarship granting organizations replied to the question: "Based on the experience of your organization, what do you believe are the three main reasons Indians drop-out of college?" The following table summarizes the data collected.

TABLE XXVII

REASONS INDIAN STUDENTS DROP OUT OF COLLEGE AS IDENTIFIED BY EACH SCHOLARSHIP-GRANTING AGENCY

Poor or inadequate preparation prior to college	12
Problems of adjustment (culture)	6
Lack of Encouragement from home, family, tribe	5
Finances	4
Lack of Motivation	4

There were 11 respondents to the question: "What do you think might be done to help Indian students better succeed in college?" The following table summarizes the results.

TABLE XXVIII

SUGGESTIONS ON HOW TO HELP INDIAN STUDENTS SUCCEED BETTER IN COLLEGE

Suggestions	Number of times mentioned
Better elementary and secondary preparation	9
Better guidance-secondary and college	7
Better financial assistance (more money)	5
Pre-college orientation	4

Specific Information on Individual Scholarship Sources. A list of specific information on individual scholarship sources follows:

1. Arrow

Arrow, Inc. has had a scholarship program for Indian students since 1952. The following table summarizes information concerning the program.

TABLE XXIX

ARROW, INC., SCHOLARSHIP DATA

Period	Number of Scholarships Awarded Boys	Girls	Total Dollar Value of All Scholarships	Range in Dollar Value of Individual Scholarships Lowest	Highest
July 1, 1958 June 30, 1959	no data provided				
July 1, 1959 June 30, 1960	4	0	$ 1,017	$ 67.00	$ 500
July 1, 1960 June 30, 1961	7	2	$ 1,513.50	$ 50.00	$ 500
TOTALS	11	2	$ 2,530.50		

A total of 13 Scholarships was awarded by Arrow in the three year period included in this study.

Thomas E. Colosimo, Executive Director of Arrow, stated the reason his organization assisted Indian students to go to college was "basic to the objectives of Arrow."

These factors are considered when making scholarship awards:

1. Academic achievement in high school
2. Recommendation of school officials
3. Tribal membership
4. Student's financial standing
5. Interest of student in a specific academic field

Mr. Colosimo said that with more staff Arrow could do a better job in their scholarship program. He also observed the fact that the scholarship committee lived in various parts of the country and thus made it difficult to meet as a group.

In order to qualify for a scholarship renewal, a student must "have good grades and the recommendations must be reliable."

The three main reasons Indian students drop out of college, as identified by Mr. Colosimo, were:

1. Economic insecurity
2. Inadequate preparation

3. Not pressured to continue

His suggestions as to how to help Indian students succeed better included:

1. Better guidance at all levels

2. More inducement to remain and complete

3. Adequate indoctrination and training perhaps in post high-school-pre-Freshman College courses.

2. Callister Endowment Fund

The Callister Endowment Fund has been in existence approximately four years. It is a special fund set up to serve the needs of Indian students attending . Brigham Young University. According to Robert Gwilliam, the Indian Education Advisor at Brigham Young University and the person charged with the responsibility of administering the Fund, the Callister Endowment Fund does not fit all the criteria of a scholarship program. Mr. Gwilliam declared that it is not a scholarship in the sense of a reward for exceptional achievement. He pointed out that the administration of the Fund lies outside the organization which set up the Fund. The Office of Indian Education at Brigham Young University has control over the disbursement of funds and these have been made in three ways:

1. The Indian student Freshman Achievement Award

2. Occasional grants to needy students

3. The Indian Student Revolving Loan Fund

The following table summarizes information concerning the program.

TABLE XXX

CALLISTER ENDOWMENT FUND SCHOLARSHIP DATA

Period	Number of Scholarships Awarded		Total Dollar Value of All Scholarships	Range in Dollar Value of Individual Scholarships	
	Boys	Girls		Lowest	Highest
July 1, 1958 June 30, 1959	3	4	$ 485	$ 50	$ 160
July 1, 1959 June 30, 1960	6	0	$ 863	$ 38	$ 390
July 1, 1960 June 30, 1961	4	2	$ 830	$ 50	$ 250
TOTALS	13	6	$2,178		

A total of 19 scholarships was awarded Indian students by the Callister Endowment Fund from July, 1958, through June, 1961.

No reasons were given as to why the Fund assisted Indians to go to college.

The following factors are considered when making scholarship awards:

1. Recommendation of school officials
2. Student's financial standing (need)

In order to qualify for a renewal of the scholarship, a student must meet university standards. It is interesting to note that the donor of the fund, Mr. Callister, has indicated that he intends to help average students attend but not necessarily complete college; this is, his emphasis is upon encouragement, not as a reward for excellence.

Robert Gwilliam listed these three main causes for Indians to drop out of college.

1. Lack of clarity of goals
2. Lack of social acceptance
3. Inadequate communicative skills and conceptional deprivation

Mr. Gwilliam stated, that to help Indian students succeed better in college, it would be necessary to continue research in the area and attack the problem at all levels.

3. Nevada Indian Education Scholarship Committee

The Indian Education Scholarship Committee of the Nevada State Department of Education has had a scholarship program for Indian students for seven years (1955). The funds are provided by the Max C. Fleischman Foundation of Nevada.

The following table summarizes information concerning this program:

TABLE XXXI

NEVADA INDIAN EDUCATION SCHOLARSHIP DATA

Period	Number Scholarships Awarded Boys	Girls	Total Dollar Value of All Scholarships	Range in Dollar Value of Individual Scholarships Lowest	Highest
July 1, 1958 June 30, 1959	8	6	$ 5,327.22	$ 250	$ 500
July 1, 1959 June 30, 1960	3	2	$ 2,030.00	$ 250	$ 500
July 1, 1960 June 30, 1961	3	1	$ 2,512.78	$ 250	$ 500
TOTALS	14	9	$ 9,870.00		

A total of 23 scholarships was awarded to Nevada Indian students by the Indian Education Scholarship Committee during July, 1958, through June, 1961.

E. A. Haglund, Deputy Superintendent of Public Instruction for Nevada, declared the reasons his organization assisted Indian students to go to college were:

1. There is an urgent need for the development of Indian leadership through professional training.

2. The vast majority of Nevada Indian families lack sufficient income to provide educational opportunity for their children beyond the high school level.

3. There is a need for utilization of the capabilities of Indian high school graduates.

The following factors are considered in making scholarship awards:

1. Academic achievement in high school
2. Recommendation of school officials
3. Student's financial standing
4. Interest of student in a specific academic field

In order for a student to obtain a scholarship renewal, he must carry a full schedule of classes, a minimum of 16 hours each semester, and maintain a "C" average.

Mr. Haglund identified these three reasons why Indians drop out of college:

1. Inadequate preparation during the upper elementary and high school years.

2. Language handicap.

3. Personal inability to adjust to college level training.

It was felt by Mr. Haglund that to help Indians succeed better in college one might:

1. Improve social-economic conditions of Indian families through adult education.

2. Improve guidance at the upper elementary and high school level.

3. Increase financial assistance to scholarship recipients.

4. Southwest All-Indian Basketball Tournament

Scholarships

The Southwest All-Indian Basketball Tournament is held every spring in Phoenix, Arizona. The tournament proceeds are used to finance this organization's scholarship program which has been in existance for ten years.

The following table summarizes the information concerning the scholarship program of the Southwest all-Indian Basketball Tournament.

TABLE XXXII

SOUTHWEST ALL-INDIAN BASKETBALL TOURNAMENT

SCHOLARSHIP DATA

Period	Number of Scholarships Awarded Boys	Girls	Total Dollar Value of All Scholarships	Range in Dollar Value of Individual Scholarships Lowest	Highest
July 1, 1958 June 30, 1959	5	2	$ 1,275	$ 75	$ 200
July 1, 1959 June 30, 1960	5	2	$ 1,090	$ 30	$ 200
July 1, 1960 June 30, 1961	6	2	$ 910	$ 30	$ 200
TOTALS	16	6	$ 3,275		

A total of 22 Scholarships was awarded to Indian students during the period from July 1, 1958, through June 30, 1961.

Mahlon Hagerty, Secretary-Treasurer of the Southwest All-Indian Basketball Tournament, gave these reasons as to why his organization assists Indians in going to college:

1. To help develop leaders who will return to help their people solve some of the problems of adjustment to a non-Indian culture.
2. To assist those who are not financially able to obtain higher education.
3. To bring Indians together for a common goal in developing a sense of responsibility.

The following factors are considered by the scholarship selection committee when making scholarship awards:

1. Academic achievement in high school
2. Recommendation of school officials
3. Student's financial standing

Mr. Hagerty reported that the Southwest All-Indian Basketball Tournament Scholarship Committee was not satisfied with the methods used to select scholarship recipients. He made the following suggested changes which he believed would improve the scholarship program:

1. A greater degree of interest by tribal education committees in providing information on likely scholarship prospects who have a genuine interest in higher education.
2. Personal interviews with candidates.
3. Greater degree of interest in corresponding, reapplying, etc., on the part of students who are awarded scholarships.

There are no clearly defined academic standards which a student must meet in order to obtain a subsequent scholarship. The scholarship committee checks with college officials on academic progress and also with the students themselves.

Based on the experience of the Southwest All-Indian Basketball Scholarship Committee the following causes were cited as the three main reasons Indians drop out of college:

1. Lack of proper (specialized) counseling at the college or university level.
2. Absence of encouragement from family, tribal leaders and reservation population in general.
3. Lack of sufficient funds to maintain optimum social standards on the campus.

Mr. Hagerty made these suggestions in regard to what might be done to help Indian students better succeed in college:

1. Special counseling in secondary schools and on the university and college level.
2. A Federal revolving loan fund to make it unnecessary for the less adept Indian college students to work during the school year.
3. The colleges should automatically mail the semester grades to the person or persons in charge of awarding the scholarships. Most of the members of the scholarship committee do not have the time to write

letters to the various institutions where the awardees are attending and request progress reports.

4. The colleges should contact the granting organization for help when a particular Indian student has a problem of some sort which they might be able to help solve. In so doing, it might help prevent drop-outs by Indian students.

5. Southwest Forest Industries

The Southwest Forest Industries, McNary Wood Products Division, has had a scholarship program for White Mountain Apache students since 1957.

The following table summarizes the information concerning the program:

TABLE XXXIII

SOUTHWEST FOREST INDUSTRIES SCHOLARSHIP DATA

Period	Number of Scholarships Awarded		Total Dollar Value of All Scholarships	Range in Dollar Value of Individual Scholarships	
	Boys	Girls		Lowest	Highest
July 1, 1958 June 30, 1959	2	0	$ 2,000	$ 1,000	$ 1,000
July 1, 1959 June 30, 1960	1	0	$ 500	$ 500	$ 500
July 1, 1960 June 30, 1961	0	1	$ 1,000	$ 1,000	$ 1,000
TOTALS	3	1	$ 3,500		

A total of four Scholarships was awarded White Mountain Apache Indian students during the three year period July, 1958, through June, 1961.

Mr. E. G. Prud'homme, Division Manager, stated the following reasons his organization assisted Indians in going to college:

1. Desire to aid Indian youth in bettering themselves and their communities through advanced education.

2. The belief that those Indians who attend college and later go to work for the company will be more valuable to the company as well as to themselves.

The scholarship recipients are selected by the Scholarship Committee of the White Mountain Apache Tribe which establishes its own criteria for making awards.

In order to qualify for a second or subsequent award, the only requirement is that the student be selected by the scholarship committee of the Tribe; if the committee feels a student is deserving of having the scholarship renewed, a continuing scholarship is granted.

Mr. Prud'homme reported these three main reasons why Indians drop out of college:

1. Due to a language barrier-Indian students have inadequate preparation in the use of English.

2. Due to lack of good study habits, they are not prepared to work and master their studies in the same manner as other students.

3. Homesickness -- most of them have never been off their reservation before and they seem to have trouble assimilating into the groups they encounter in the college environment.

In order to help Indian students succeed better in college Mr. Prud'homme made these comments:

"Put greater stress on use of the English language and on having them mingle with students who are not Apache. I would like to state that each year a marked improvement can be seen in the quality of students we have contact with from Alchesay High School (a public school located on the White Mountain Apache Reservation.) At that school the students are being taught how to assimilate as well as receiving very sound scholastic preparation."

6. Southwestern Association on Indian Affairs

The Southwestern Association on Indian Affairs has been making scholarship awards to Indian students since 1957 (five years).

The following table summarizes information in regard to the program:

TABLE XXXIV

SOUTHWESTERN ASSOCIATION ON INDIAN AFFAIRS SCHOLARSHIP DATA

Period	Number of Scholarships Awarded Boys	Girls	Total Dollar Value of All Scholarships	Range in Dollar Value of Individual Scholarships Lowest	Highest
July 1, 1958 June 30, 1959	4	1	$ 717.00	$ 10.00	$ 350.00
July 1, 1959 June 30, 1960	8	2	$3,141.00	$ 50.00	$1,115.00
July 1, 1960 June 30, 1961	4	1	$ 614.00	$ 30.00	$ 219.00
TOTALS	16	4	$4,472.00		

A total of 20 scholarships was awarded to Indian students, from July 1, 1958, through June 30, 1961.

Mr. Minton, the Executive Secretary of the organization during the period of the study, stated the reason his group assisted Indians to go to college was: "they need an education and they need help."

In making scholarship awards, the following factors are considered:

1. Academic achievement in high school
2. Recommendation of school officials
3. Achievement on tests administered by the organization or by direction of the organization
4. Tribal membership
5. Student's financial standing
6. Interest of student in a specific academic field
7. Personal knowledge of each applicant

In order to qualify for a scholarship renewal a student must make passing grades.

Mr. Minton listed these three main reasons as to why Indian students drop out of college:

1. Lack of funds
2. Lack of encouragement
3. Problems of adjustment

His suggestions as to how to help Indian students succeed better in college were: "More funds, more encouragement, and better high school counseling, as well as better teaching. In addition, keep in touch; hang on and don't let go."

7. United Scholarship Service For American Indian Students

The United Scholarship Service is composed of three sponsoring organizations: The Association on American Indian Affairs, the Board of Home Missions of the Congregational Christian Churches, and the National Council of the Protestant Episcopal Church. A scholarship program for Indian students has been in operation by the United Scholarship Service for American Indian Students since 1960. However, each of the sponsoring agencies had individual programs prior to 1960. In fact, the Congregational Church and the Association on American Indian Affairs started separate scholarship programs in 1954, while the Episcopal Church began a program in 1956.

The following table summarizes the information concerning the United Scholarship Services' program:

TABLE XXXV

UNITED SCHOLARSHIP SERVICE FOR AMERICAN INDIAN

STUDENTS SCHOLARSHIP DATA

Period	Number of Scholarships Awarded		Total Dollar Value of All Scholarships	Range in Dollar Value of Individual Scholarships	
	Boys	Girls		Lowest	Highest
July 1, 1958 June 30, 1959	NOT IN EXISTENCE				
July 1, 1959 June 30, 1960	NOT IN EXISTENCE				
July 1, 1960 June 30, 1961	53	48	$ 40,200	$ 100	$ 1,000
TOTALS	53	48	$ 40,200		

A total of 101 scholarships were awarded Indian students during the period covered by this study (1958-1961). This figure represents all awards made by the organization and not awards made to Southwestern Indians.

The reasons the United Scholarship Service assisted Indians in going to college were: "to help Indian young people enrich their lives with the advantages of higher education and to encourage them to assume responsible positions in the communities in which they choose to live."

The scholarship committee selects the recipients and in so doing the following factors are considered:

1. Academic achievement in high school
2. Recommendation of school officials
3. Student's financial standing
4. Test scores sent by the high school
5. Character references

Tillie Walker, the Field Director for the United Scholarship Service, made these suggestions as to how their present program might be improved:

1. Interviews with each of the applicants

2. More personal contact with each of the students who have received grants.

In order for a scholarship recipient to obtain a second or subsequent award, he must have a "C" average in most instances. However, Miss Walker pointed out that some of the students have below a "C" average and have continued to receive assistance. She stated that their rule is not a rigid one and each renewal application is considered carefully.

Because of the recency of the organization, Miss Walker experienced difficulty in identifying the three main reasons Indians drop out of college. Based on the information presently available she thought these appear to be the major causes:

1. Lack of adequate preparation
2. Family obligation
3. Failure to understand college and its purpose (no clearly defined objectives)

Miss Walker felt that Indians could be helped to succeed better in college by:

1. Better preparation academically in high school
2. Improved counseling on the high school level
3. Provide special attention which Indian students may need as do some of the non-Indian students
4. Provide help in making out course schedules during the freshman year
5. Improved counseling services during the freshman year

8. John Hay Whitney Foundation

The John Hay Whitney Foundation has been making available for twelve years "Opportunity Fellowships" to assist individuals of minority groups to attend graduate schools throughout the United States.

The following table summarizes the information in regard to this scholarship program.

TABLE XXXVI

JOHN HAY WHITNEY FOUNDATION SCHOLARSHIP DATA

Period	Number of Scholarships Awarded		Total Dollar Value of All Scholarships	Range in Dollar Value of Individual Scholarships	
	Boys	Girls		Lowest	Highest
July 1, 1958 June 30, 1959	2	1	$ 6,250	$1,500	$2,750
July 1, 1959 June 30, 1960	3	2	$12,350	$1,500	$3,000
July 1, 1960 June 30, 1961	2	2	$ 6,100	$1,000	$2,000
TOTALS	7	5	$24,700		

A total of 12 Scholarships was awarded to Indian students throughout the United States during the period from July 1, 1958, through June 30, 1962.

Charles F. Jones, Program Secretary for the John Hay Whitney Foundation, reported that the reasons his organization assisted Indians to go to graduate schools were:

1. To assist members of minority groups who by reason of the ethic-cultural accident of birth may be disadvantaged in reaching their fullest educational development

2. To assist in training of potential Indian leaders

When the scholarship committee makes awards the following factors are considered:

1. Academic achievement in high school

2. Recommendation of school officials

3. Achievement on tests administered by the organization or by direction of the organization

4. Student's financial standing

Mr. Jones observed that recruiting students was a very real problem and identified this as an area for possible future policy changes which might improve the present Scholarship program.

In order to qualify for a second or subsequent scholarship, steady progress from the original year and exceptional needs for additional funds are the major bases for granting renewals.

Scholarship applicants, who are not yet enrolled in a graduate or professional school, must take the Graduate Record Examination. Those who are in graduate or professional school when they apply need not take the exam.

The GRE test was selected since backgrounds of younger students and institutional training vary so greatly that the Foundation felt one common measure was desirable. However, the Program Secretary, Mr. Jones, pointed out that great reliance is not placed on GRE results and that no minimum score is required.

The three main reasons Indians drop out of college, as identified by Mr. Jones, were:

1. The cultural factor
2. The lack of "know-how" in applying and planning intelligently for college
3. Finances

Mr. Jones believed that long and patient personal guidance that stops short of paternalism and leaves the final choice, as well as success or failure, to the Indian student might help Indian students succeed better in college.

9. Arizona State University

Since 1954, Arizona State University has had a scholarship program for Indian students attending that institution. Actually the program consisted of remission of registration fees for award recipients.

The following table summarizes information concerning the program.

TABLE XXXVII

ARIZONA STATE UNIVERSITY SCHOLARSHIP DATA

Period	Number of Scholarships Awarded		Total Dollar Value of All Scholarships	Range in Dollar Value of Individual Scholarships	
	Boys	Girls		Lowest	Highest
July 1, 1958 June 30, 1959	2	5	$ 1,449	$ 207	$ 207
July 1, 1959 June 30, 1960	4	3	$ 1,449	$ 207	$ 207
July 1, 1960 June 30, 1961	3	2	$ 1,035	$ 207	$ 207
TOTALS	9	10	$ 3,933		

A total of 19 scholarships was awarded Indian students by Arizona State University from July 1, 1958, through June 30, 1961.

Robert A. Roessel Jr., Director of the Indian Education Center at Arizona State University and advisor to Indian students on campus, reported that ASU assisted Indians to go to college for these reasons:

> 1. Today there is an acute need for educated Indian leaders. It no longer is possible to operate a million dollar tribal program with a ten cent education.
>
> 2. Arizona State University is in the center of the largest concentration of Indians in the United States and with this opportunity comes a major responsibility.
>
> 3. A state supported school has obligations to all citizens within the state. The scholarship program is a means to meet part of the present obligations to the Indian citizen.

When awarding scholarships the following factors are considered:

1. Academic achievement in high school
2. Recommendation of school officials
3. Student's financial standing
4. Arizona reservation residence

In order for a student to be eligible for a scholarship renewal he must have carried a minimum of 12 hours a semester with a "C" average.

University officials who are concerned with Indian students at ASU identified these three main reasons for Indian college drop outs:

1. Poor preparation up to the time of college enrollment

2. Absence of encouragement from family, friends, and tribe

3. College officials who fail to have time to understand and help the individual student

Methods for assisting Indian students to succeed better in college, as suggested by Arizona State University officials, included:

> 1. A pre-college orientation program such as that held at ASU for several years.
>
> 2. The training of teachers, at all levels, who have specific preparation for teaching Indian children. These teachers would be able to understand the Indian child because they would have had training in understanding the culture and how to relate educational programs to that culture.
>
> 3. Increased time provided college instructors and advisors to deal adequately with Indian students and their problems.

4. Organized Indian clubs whose membership is open to all interested in Indians.

5. More adequate financial assistance.

10. Brigham Young University

Brigham Young University has had for seven years a scholarship program for Indian students attending that institution.

The following table summarizes information about that program.

TABLE XXXVIII

BRIGHAM YOUNG UNIVERSITY SCHOLARSHIP DATA

Period	Number of Scholarships Awarded		Total Dollar Value of All Scholarships	Range in Dollar Value of Individual Scholarships	
	Boys	Girls		Lowest	Highest
July 1, 1958 June 30, 1959	19	26	$ 10,280	$ 80	$ 240
July 1, 1959 June 30, 1960	20	18	$ 7,415	$ 20	$ 340
July 1, 1960 June 30, 1961	18	23	$ 9,265	$ 42.50	$ 340
TOTALS	57	67	$ 26,960		

A total of 124 Scholarships was awarded Indian students attending BYU from July, 1958, through June, 1961.

Robert Gwilliam, Indian Education Advisor at BYU, stated the following reasons as to why his organization assisted Indian students in going to college:

1. To subsidize and stimulate higher education among Indian young people
2. To contribute to the pool of well trained young Indian leadership
3. To provide financial support, particularly to members of the Latter Day Saints Church, who are Indians and who desire a college education

The following factors are considered in making scholarship awards:

1. Academic achievement in high school

2. Recommendations of school officials

3. Achievement on tests administered by the organization or by direction of the organization

4. Tribal membership

5. Student's financial standing

6. Membership LDS Church (Not always required)

In order for a student to obtain a second or third scholarship he must have a minimum of 12 hours of "C" credit a semester in a degree seeking program or in a two year certificate program.

The information, in regard to major reasons for Indians dropping out of college and what might be done to help them succeed better, has already been reported by Mr. Gwilliam under the Callister Endowment Fund.

11. Fort Lewis A. and M. College

Fort Lewis A. and M. was established with a stipulation that all Indians be allowed to attend tuition-free. This applies for both in and out of state tuition. This scholarship program has been in existence since 1928.

Ned Wallace, Dean of students at Fort Lewis A and M, felt that perhaps the program of waiving tuition for all Indian students should not be considered a scholarship program. However, for the purposes of this study, where all sources of financial assistance identified by the Indian college students attending colleges in the Southwest were contacted and asked to provide basic data, it is felt that this information should be included.

The following table summarizes information in regard to the Fort Lewis program.

TABLE XXXIX

FORT LEWIS A AND M SCHOLARSHIP DATA

Period	Number of Scholarships Awarded		Total Dollar Value of All Scholarships	Range in Dollar Value of Individual Scholarships	
	Boys	Girls		Lowest	Highest
July 1, 1958 June 30, 1959	18	5	$ 5,750	$ 55	$ 250
July 1, 1959 June 30, 1960	22	15	$ 9,250	$ 55	$ 250
July 1, 1960 June 30, 1961	28	17	$11,250	$ 55	$ 250
TOTALS	68	37	$26,250		

A total of 105 scholarships was awarded to Indian students attending Ft. Lewis A and M between July, 1958, and June, 1961.

The reasons Fort Lewis A. and M. College assists Indians to go to college are twofold:

1. Federal statutes gave the land for the college to the state with the specific stipulation that all Indians be allowed to attend tuition free.

2. The institution feels an obligation to Indian people living in the San Juan Basin Area.

The only factor considered by the college when making a grant is that the student must have a Tribal census number. All such Indian students automatically receive a tuition scholarship.

Dean Wallace felt that the following changes would improve their present program:

1. Solicit money for fees, books, and room and board for superior Indian students.

2. More communication between Tribal Scholarship Committees and the College.

Presently no minimum academic standards are required of a student in order to qualify for a second or third scholarship. Dean Wallace observed that a policy change is contemplated which would require minimum academic standards for continuance.

Based on the experience of Dean Wallace at Fort Lewis A. and M. the following three reasons were listed as the main reasons Indians drop out of college:

1. Lack of motivation-little knowledge of how they will use their training
2. Basic communication-inadequate preparation in the use of the English language
3. Adjustment to freedom found in a college campus-conflict with civil and school laws and regulations

In order to help Indian students succeed better in college, Dean Wallace suggested:

1. Better secondary training

2. Better pre-college orientation

3. Graded in high school according to all college bound students rather than compared to peer group

4. More remedial work in communications

5. Better guidance upon arrival at college

6. **Provide full Scholarships for fewer but more able students**

7. **Scholarship monies should be sent directly to the college and administered by the Dean or Indian Advisor instead of going directly to the student**

8. **Superior Indian Students should be identified earlier in order to obtain the best possible high school training**

CHAPTER IV: COLLEGE PROGRAMS FOR INDIANS

General Background

In order to ascertain what institutions of higher learning in the Southwest are doing in Indian Education, what they plan to do, and what they believe should be done, the fifty-two institutions of higher learning in the four-state area included in this study were requested, in October, 1960, to provide the following information:

1. What existing educational programs are available especially for Indian students at your institution?
2. What special programs for Indians are planned at your institution?
3. What special programs for Indians should a college or university have?
4. What research on Indians has been done at your institution? What were the findings? What were the implications for Indians in higher education? Do you plan additional research? If so, in what areas or fields?

The information obtained gives evidence that colleges and universities with a sizeable Indian student enrollment are generally aware of the problem of Indians in higher education and are concerned with ways and means of improving education for Indian students. Typical of the many replies received are these two excerpts from two institutions, one expressing a feeling that Indian students are not exceptional and do not require a special program, and the other pointing perhaps to a need for special attention to Indians in college:

> It is my firm belief that the Indian student prefers to be accepted and assimilated into the student body of the college. The average student does not wish to be isolated but does wish to learn new ways, new study habits and new knowledge. Therefore, it is certainly unwise to provide separate programs of study for the Indian students. It is essential that all Indian students be given the opportunity to study side by side with the other students in the college.
>
> the administration and faculty firmly believe that all Indians of all ages need education and within the limitations of its budget and its staff, the college dedicates itself to providing the best possible education for Indian students. It also pledges itself to continue the study of problems of the Indian in higher education and to apply the best known solutions.

In the second half of the study and after analysis of the original institutional data, the research staff felt that additional information was needed to clarify some of the institutional programs and practices. A structured instrument entitled, "An Instrument to Obtain Information from Colleges and Universities Concerning Past, Present, and Future Activities and Programs in Indian Education," was developed and sent to the fifty-two cooperating institutions. Forty-four replies were received.

In using the structured instrument, more specific and detailed information was obtained than was gathered by use of the earlier method. Specifically, information was requested concerning:

1. Courses in Indian Education offered at each institution.
2. Research completed in Indian Education at each institution, from 1955 to 1961.
3. Research currently in progress in Indian Education at each institution.
4. Indian Education publications available in each institution's library.
5. Indian Education services provided to State and Federal agencies, Indian Schools, groups, tribes and associations since 1955 by each institution, and
6. The extent of present practices in meeting needs of Indian students attending each institution.

This chapter will summarize the data received and review the present, past and anticipated activities of colleges and universities under these appropriate sub-headings:

1. Course offerings in Indian Education.
2. Research in Indian Education.
3. Special Services to Indians and Indian College Students.
4. Some Institutional Programs.

Course Offerings In Indian Education. For purposes of this study, Indian Education Courses are defined as "those courses which are primarily of value to teachers, administrators, professional workers, tribal leaders and others who work with Indians." From the listing of course offerings received from twelve institutions, it is apparent that this definition was not interpreted as desired by the research staff. This makes it extremely difficult to ascertain which courses (1) are offered to facilitate a better knowledge and understanding of the American Indian and his problems, (2) are offered as special courses to provide skills and competencies to those who work with or desire to work with Indian programs, (3) are special courses for Indian students, or (4) are offered in areas bearing directly on the field of Indian Education.

Indian Education courses are offered in several different academic areas -- education, psychology, anthropology, history, sociology, art and English, with more than half of the offerings in the area of anthropology. Only recently have colleges and universities felt the need for special courses in the areas of English and education to provide those who take such courses with the skills and competencies essential to effective work in programs especially for Indians. Education courses for teachers of Indian children are now regular offerings at the University of New Mexico, Arizona State College, Arizona State University and the University of Arizona. Workshops in Indian Education are offered in several institutions and have been extremely helpful to teachers of Indian children. The University of New Mexico, University of Arizona and Arizona State University have all pioneered in bilingual research.

Education Courses. The following courses were listed by twelve institutions:

Course Number	Title of Course	Semester Hours	Location
Ed-71W	Introduction of Education Workshop	2	Fort Lewis A&M, Durango
Ed-3W	Arts and Crafts Workshop	2	Fort Lewis A&M, Durango
Ed-296s	Workshop for Teachers of Bilingual Children	6	University of Arizona, Tucso
Ed-237	Opportunities in Indian Education	2	University of Arizona, Tucso
Ed-127	Education Across Cultures in the Southwest	3	University of New Mexico Albuquerque
Ed-253	Bilingual Education	2	University of New Mexico Albuquerque
Ed-493	Internship Teaching on Indian Reservation	4-6	Arizona State College, Flagstaff
Ed-545	The Classroom Teacher and the Indian Child	2½	Arizona State College, Flagstaff
IE-311	Indian Education	3	Arizona State University, Tempe
IE-322	Methods and Materials for Teaching Indian Children	3	Arizona State University, Tempe
IE-333	Curriculum and Practices for Indian Education	3	Arizona State University, Tempe
IE-490g	Problems of Teachers of Indian Children	3	Arizona State University, Tempe
IE-498g	Pro-Seminar - Teaching English as a Second Language	3	Arizona State University, Tempe

Course Number	Title of Course	Semester Hours	Location
IE-511	School-Community Relations in Indian Education	3	Arizona State Univ. Tempe
IE-522	Education of Indian Adults	3	Arizona State Univ. Tempe
IE-533	Guidance for the Indian Student	3	Arizona State Univ. Tempe
IE-544	Community Development in Indian Education	3	Arizona State Univ. Tempe
IE-591	Seminar in Indian Education	3	Arizona State Univ. Tempe
IE-592	Research in Indian Education	3	Arizona State Univ. Tempe
IE-590	Reading and Conference in Indian Education	3	Arizona State Univ. Tempe
BE-522	Indian Education Workshop	6	Arizona State Univ. Tempe
SP-533	The Bilingual Child	3	Arizona State Univ. Tempe

Psychology Courses. The following courses were listed by twelve institutions:

Course Number	Title of Course	Semester Hours	Location
Psy-445	Exceptional Children	2	Brigham Young Univ. Provo
Psy-552	Personality: Culture and Society	3	Brigham Young Univ. Provo

English Courses. Very few special English courses were listed. These follow:

Course Number	Title of Course	Semester Hours	Location
Eng-103-104	English for Bilinguals	2	Arizona State College Flagstaff

Course Number	Title of Course	Semester Hours	Location
Eng-02w	Introductory English Workshop	2	Arizona State College Flagstaff
Eng-61w	Speech Workshop	2	Arizona State College Flagstaff
Eng- 8w	Communications Workshop	3	Arizona State College Flagstaff
En-111	English for Foreign Students	3	Arizona State University Tempe
En-112	English for Foreign Students	3	Arizona State University Tempe
En-498g	Pro-Seminar-Phoenetics	3	Arizona State University Tempe
En-498g	Pro-Seminar-Morphemics	3	Arizona State University Tempe
En-510	The Structure of English	3	Arizona State University Tempe

Anthropology and Archeology Courses. Many courses in Anthropology and Archeology were listed.

Course Number	Title of Course	Semester Hours	Location
AN-221	Indians of the Southwest	3	Arizona State University Tempe
AN-231	Archaeology Field Methods	3	Arizona State University Tempe
AN-313	Primitive Society	3	Arizona State University Tempe
AN-314	Primitive Religion	3	Arizona State University Tempe
AN-332	Southwestern Archaeology	3	Arizona State University Tempe
AN-351	Culture and Personality	3	Arizona State University Tempe

Course Number	Title of Course	Semester Hours	Location
AN-411g	Social Anthropology	3	Arizona State University Tempe
AN-412g	American Minority Groups	3	Arizona State University Tempe
AN-441g	Acculturation and Applied Anthropology	3	Arizona State University Tempe
AN-445g	Contemporary Indian Affairs	3	Arizona State University Tempe
AN-421g	The North American Indian		Arizona State University Tempe
AN-209	The American Indian	3	Colorado College Colorado Springs
AN-01-220	Ethnology of North America	7½qtr.	University of Denver, Denver
AN-01-321	Ethnology of the Southwest	7½qtr.	University of Denver, Denver
AN-01-381	Indian Arts and Crafts: Weaving	3	University of Denver, Denver
AN-01-384	Indian Arts and Crafts: Minor Arts	3	University of Denver, Denver
AN-01-383	Indian Arts and Crafts: Basketry	3	University of Denver, Denver
AN-01-385	Indian Arts and Crafts: Pottery	3	University of Denver, Denver
AN-85a, b	Native Peoples of the Southwest	4	University of Arizona, Tucson
AN-186	American Indian Administration and Indian Affairs	3	University of Arizona, Tucson

Course Number	Title of Course	Semester Hours	Location
AN-235a, b	Southwestern Indian Arts	6	University of Arizona Tucson
AN-330a, b	Ethnology of the Southwest	6	University of Arizona Tucson
AN-350	American Indian Languages	3	University of Arizona Tucson
AN-251	Southwestern Archaeology	3	University of Arizona Tucson
AN-252	Southwestern Archaeology	3	Arizona State College Flagstaff
AN-345	Indians of the Southwest	3	Arizona State College Flagstaff
AN-401	Anthropology and Education	3	Arizona State College Flagstaff
AN-460	Applied Anthropology	3	Arizona State College Flagstaff
AN-246	The Growth of Culture in the New World	2	Brigham Young University Provo
AN-305	Religion in the Simpler Cultures	2	Brigham Young University Provo
AN-325	Introduction to Linguistics	2	Brigham Young University Provo
AN-417	Native Peoples of North America	2	Brigham Young University Provo
AR-360	Ancient Civilization of the New World	3	Brigham Young University Provo

Sociology and Social Studies. The following courses were submitted in sociology and social studies:

Course Number	Title of Course	Semester Hours	Location
SO-341	Modern Social Problems	3	Arizona State University
SO-410	Racial and Minority Group Relations	2	Brigham Young University Provo
SO-686	Problems in Race Relations	2	Brigham Young University Provo
SO-445	The American Indian	4 qt.	New Mexico Highlands Univ., Las Vegas
SS-221	Indians of the Americas	2	Colorado State College
SS-224	Indians of the Southwest	2	Colorado State College

History Courses. Only one course was listed for the field of history.

Course Number	Title of Course	Semester Hours	Location
HS-364	The Indian in American History	2	Brigham Young University Provo

Art Courses. Art courses were submitted as follows:

Course Number	Title of Course	Semester Hours	Location
AH-415g	Southwestern Indian Art	3	Arizona State University
AR-473g	Native Crafts	3	Arizona State University
Art-403	Ancient and Primitive Art	2	Brigham Young University Provo
Art-81	Indian Art in North America	3 qt.	Brigham Young University Provo
Art-181-281	Indian Arts and Crafts	3 qt.	Western State College of Colorado

Research In Indian Education. As was pointed out in Chapter II, very little comprehensive research has been done in the field of Indian Education. While graduate students in some colleges and universities in the Southwest have found Indian Education appropriate for a great number of theses, practicums and dissertations, very few research projects of an exhaustive and extensive nature have been proposed or undertaken. Indian tribes of the Southwest have, however, been the object and subject of a great many anthropological, sociological and cultural studies by individuals and groups conducting research through various institutions and foundations. For example, Cornell University has, for approximately eight years, done extensive medical research at the Many Farms Clinic on the Navaho Reservation. Other universities have sent research teams to Indian reservations in the southwest to explore Indian ruins and make archaeological, anthropological, and sociological studies. Southwestern Indians were subjects for many of the pre-1935 studies of Indian intelligence.

This study is primarily concerned with what the southwestern institutions of higher learning have done in the way of research in Indian Education during the five year period from 1955-1961. By use of a structured instrument, the research staff tried to distinguish between research completed and research in progress. Seven institutions reported titles of completed research and five reported titles of research in Indian Education in progress. Significantly, only two financially backed research projects dealing specifically with Indians were reported as completed and ~~two~~ three were reported now in progress. The completed projects are: *The San Carlos School Project*, completed at the University of Arizona and *The Adjustment of Indian and Non-Indian Children to the Public Schools of New Mexico*, completed by the University of New Mexico. A third project relating to Indian culture, but directed toward a study of bi-cultural groups, was done at Arizona State University during the three-year period 1958-1960. It was entitled, "*Investigation of Mental Retardation and Pseudo Mental Retardation in Relation to Bilingual and Sub-cultural Factors*." Financed projects now in progress, in addition to this study of *Higher Education of Southwestern Indians with Reference to Success or Failure*, are:

(1) *A Tutoring Program for Indian Students*, a University of New Mexico project, and

(2) *Influence of Type of School on Indian Personality*, a two-year study at Arizona State University.

(3) *An Analysis of the Education of Arizona Tribal Leaders With Reference to the Kind of Education Best Suited for Leadership Training*, a one year study at Arizona State University.

A complete listing of all research completed during the five-year period, 1955-61, as well as research in progress, is given in Table XLI. Most of the listings are titles of thesis, practicums, dissertations, and individual studies.

TABLE XI a

RESEARCH IN INDIAN EDUCATION COMPLETED AND IN PROGRESS AT SOUTHWESTERN INSTITUTIONS OF HIGHER LEARNING, 1955-1961

I. COMPLETED RESEARCH

Title	Institution
A Comparative Study of the Mexican-Indian Students in Carbon County Schools.	Utah State University
How the Curricula of the Special Navaho Programs Meet the Needs of the Students at the Inter-Mountain School in Regard to Their Use of Alcoholic Beverages.	Utah State University
The Employers' Opinions of Navaho Student Employees During the Summer of 1954	Utah State University
Problems of Navaho Male Graduates of Inter-mountain School During Their First Year of Employment	Utah State University
Educational Adjustment of Ute Indians as Compared to the Mixed-Bloods, and Native Whites at Union High School	Utah State University
A Comparison of Test Scores for the 16 to 17 Year Old Group of Navaho Indians with Standardized Norms for the WAIS	Brigham Young University
The Relationship of the Social Acceptance of a Navaho Minority and Teacher Attitudes on the Dominative-Supportive Dimension	Brigham Young University
An Evaluation of the Scholastic Achievement of Selected Indian Students attending Elementary Public Schools in Utah	Brigham Young University
Handbook for the Conduct of Indian Seminaries in the LDS Church	Brigham Young University

TABLE XL (CONTINUED)

Title	Institution
Comparison of Navaho Children's Concepts with those Employed in Reading Textbooks Used at Inter-Mountain School (Approx. Title)	Brigham Young University
Teacher Guide on Experiences with Navaho Children	Arizona State College
Third Grade Unit of Work in Sanitation for the Apache Indians	Arizona State College
Proposed Plan for the Induction of Reservation Navaho Children into Winslow Public Schools	Arizona State College
San Carlos Apache Indian Education in Transition	Arizona State College
A History of the Hualapai Indians and a Study of Acculturation of the Hualapai Indian Student	Arizona State College
A Comparative Study of Goodenough Draw-A-Man Test and Other Intelligence Tests on Indian Children	Arizona State College
An Analysis of Intelligence and Achievement Tests Results of Navaho Children in Winslow Public Schools	Arizona State College
Children of the Pow-Wow	Arizona State College
Relationships of Anthropology to Indian Education	Arizona State College
Analysis of Need and Resources for Greater Indian Emphasis at Arizona State College at Flagstaff	Arizona State College
Navaho Migration, Its Occupational and Educational Implications	Arizona State College
Stories From Hopi Land	Arizona State College
Music Education for the Hopi Indian Reservation Schools	Arizona State College

TABLE XL (CONTINUED)

Title	Institution
An Analysis of the Influence of Peyote Among the Navaho People	Arizona State College
A Study of a Navaho Boy and Girl As They Are Inducted Into a Boarding School Situation	Arizona State College
The Comparative Effectiveness of Using Certain Mechanical Aids in Teaching a Ninth Grade Unit on Aviation. An Experimental Investigation Air Age Education in the Shawnee Mission Junior High Schools	Colorado State College
Chippewa Children At Home and School	Colorado State College
The Adjustment of Indian and Non-Indian Children to the Public Schools of Arizona	University of New Mexico
Indians In School	University of Arizona
San Carlos School Project	University of Arizona
Havasupai School Survey	Arizona State University
Select Characteristics of Indian Drop-Out Students at Arizona State University	Arizona State University
Critical Factors Influencing the Stated Vocational Preference of Male White Mountain Apache Students	Arizona State University
An Analysis of Select Navaho Needs With Implications for Navaho Education	Arizona State University
A Quantitative Study of Indian Education in Arizona Public Schools	Arizona State University
A Survey of Selected Aspects of Indian Education as Perceived by Teachers With Indian Children in Select Arizona Public Schools	Arizona State University
An Educational Program for San Juan Pueblo	Arizona State University

TABLE XL (CONTINUED)

Title	Institution
Vocational Interests of American Indian Students	Arizona State University
Community Development in Bylas	Arizona State University
Implications Parent Teacher Conferences Have For Adult Education	Arizona State University
Community Development Potential at Cibeque Arizona	Arizona State University
Navaho Legends Written on First Reader Level for Navaho Children	Arizona State University
Teaching English as a Second Language	Arizona State University
Indian Education and the Classroom Teacher	Arizona State University
Arizona Cultures in Contact	Arizona State University
Handbook for Indian Education	Arizona State University
A Tribal Leader's Leadership Training Program	Arizona State University
A College Orientation Program for Indian Students	Arizona State University
A Citizenship Training Program for Southwestern Indians	Arizona State University

TABLE XL (CONTINUED)

II. RESEARCH IN PROGRESS

Title	Institution
Social Factors Affecting the Success and Failure of Navaho Enrolled in Higher Education	University of Arizona
Tutoring Program for Indian Students	University of New Mexico
A Comparison of Scholastic Aptitude Test Performance of Indians and Non-Indians	Brigham Young University
A Comparison of Academic Achievement of Indian Students and Non-Indians at Brigham Young University from 1955 to the Present and Implications for Program Changes	Brigham Young University
A Proposal for the Study of the Applicability of the Depressed Area Act to the Problems of Indians in the Southwest	Brigham Young University
Indian Legends	Utah State University
A Study of a Selective Group of Indian Homes in the Fort Peck Reservation in Montana in Relation to Different Levels of Education	Utah State University
Promotion of Higher Education Within Arizona Indian Groups	Arizona State University
Influence of Type of School on Indian Personality	Arizona State University
Indian Students in Arizona: A Discriminant Analysis of Select Variables that Contribute to Success and Failure	Arizona State University
A Study of Stanford Achievement Tests Administered to Navaho Students, With Particular Emphasis on the Normative Information Utilized in Score Interpretation	Arizona State University

Special Services To Indians And Indian College Students. In addition to teaching courses and doing research in the area of Indian Education, several institutions of higher education in the Southwest are interested in providing special services to Indian students and Indian tribes. In order to ascertain what they are doing to provide these services, the fifty-two institutions of higher education were asked to describe the special services they have rendered to Indian students and tribes since 1955. A structured instrument included in the Appendix was used to obtain this information.

Less than ten per cent of the fifty-two institutions surveyed make a practice of identifying Indian students in the college records. It was found that most schools make this identification, not by the enrollment process, but through the activities of an on-campus Indian club. For example, the University of New Mexico enrollment procedure does not require that the student indicate the racial or ethnic groups to which he belongs. The identity of Indian students is obtained by the Kiva Club, an on-campus club for Indians. Ten of the fifty-two higher institutions reported on-campus Indian clubs.

Four institutions have offered special orientation programs for Indian high school graduates who plan to attend college: Arizona State University, Brigham Young University, University of New Mexico, and University of Arizona. Arizona State University, in cooperation with the Navaho Tribe, pioneered in setting up a special three-week orientation program for Navaho students entering college for the first time. Sessions were held during the summers of 1959, 1960 and 1961 at Arizona State University. The University of New Mexico conducted a similar program in conjunction with the Navaho Tribe during 1960 and 1961. All programs were discontinued by the Navaho Tribe in 1962 because of lack of funds. Brigham Young University and the University of Arizona have conducted shorter orientation sessions, usually two or three days, for all Indian students.

Ten of the fifty-two Southwestern institutions of higher learning have active Indian clubs on campus. The activities of some of these clubs are reviewed later in this chapter. In nearly all clubs, membership is not restricted to Indian students but is open to any student who desires to participate in club activities. One major objective of these clubs is to provide opportunities for Indian students to promote social activities and events that facilitate better adjustment of the Indian to college life. Sixteen of the institutions indicated that Indian students are provided opportunities to demonstrate and share their cultural background, crafts, exhibits, talks, etc., with other students and groups interested in Indian culture. This may be in the form of a speaker's bureau to provide Indian speakers for classes or other groups or through the arrangement of a suitable display of Indian arts and crafts.

Nine institutions provide a special guidance and counseling service for Indian students. This usually takes the form of a special advisor to Indian students. Three institutions provide released time for regular faculty members to perform this service, while in other institutions, the counseling is done by a full-time faculty member or associate as a part of the institution's counseling service. Brigham Young University not only provides this institutional service to students, but also counsels with parents who are participating in the LDS Church Foster Home Program.

~~Three~~ Four colleges provide a tutoring service to Indian students. The most extensive program of this type is at the University of New Mexico. At the beginning of the 1960-61 school term, a graduate student at the University of New Mexico offered to assist Indian students with their school work. He offered to aid them in studying for specific courses, learning how to study to get the most meaning, learning how to take class notes, improving reading, getting more meaning from lectures, how to budget time and how to take tests. The service was continued on a voluntary basis for two years. Similar programs have been undertaken at Arizona State University, the University of Arizona, and Brigham Young University. Other institutions have expressed an interest in providing tutoring services to Indian students who need help in academic subjects.

Five southwestern institutions award special scholarships to Indian students. One institution waives tuition for Indian students who show evidence of a tribal enrollment or membership.

Arizona State College, Arizona State University, Brigham Young University, Ft. Lewis A & M College, University of Arizona, University of New Mexico, New Mexico State University and University of Utah have undertaken rather extensive service programs in Indian Education. Because of the large Indian population in Arizona, the College of Agriculture of the University of Arizona, through its Extension Service, has, for a number of years, carried out extensive and intensive programs in nutrition, livestock improvement, home management, 4-H Club work, farm management and crop improvement on many of the Indian reservations in the state. By way of special offerings in the academic fields, the University of Arizona sponsored an annual workshop and orientation program in Indian art, sponsored a conference on American Indian Youth and Education for Southern Arizona Tribes during the summer of 1961, and also made its facilities available to the Bureau of Indian Affairs for orientation of teachers in Bureau operated schools on the Papago Reservation. Also, in 1961, the University sponsored a Workshop for Indian Law and Order Officers, a Conference on Reservation Economic Development, and a guidance and counseling institute for educators working with bilingual children. An annual Industrial Development Conference for all Arizona tribes has been held on the campus each year since 1955.

At Arizona State University, institutional facilities have been made available to such groups as the Arizona Commission on Indian Affairs and the Arizona Inter-Tribal Council for special and recurring conferences. The Dawa-Chindi American Indian Club at Arizona State University and the Indian Education Center of the College of Education at Arizona State University have sponsored a conference on Indian Education annually since 1960. This event draws from all the Southwestern Indian tribes, the Bureau of Indian Affairs, the mission schools, the colleges and universities, the Arizona State Department of Education and other groups. The Indian Education Center at the University was requested by the Havasupai Tribe to survey that tribe's need for a school on the Havasupai Reservation. The study was completed in the spring of 1962. The staff of the Center has provided assistance to several Arizona tribes in setting up leadership training courses. Arizona State University offers each summer a Workshop in Indian Education especially for teachers, guidance workers and administrators of schools with Indian children. Special courses in Adult Education and Community Development on Indian Reservations were offered during the 1962 Summer Session. The Indian Education Center draws upon the resources of the entire University in helping the Arizona tribes develop programs to meet the needs of Arizona Indians.

The University of Utah, through its Bureau of Indian Services, carries on a continuing program of research in Indian Education with the Indian tribes of Utah. The program is co-sponsored by the Bureau of Indian Affairs, the University, and the Ute Tribe on the Uintah-Ouray Reservation. Through a contract with the Bureau of Indian Affairs, the University conducted an educational-vocational rehabilitation program for the four Southern-Paiute tribal groups and the Affiliated Ute citizens of Utah from 1955 to 1961. The University's Bureau of Indian Services has carried on a continuing program of leadership training, human relations, community development, youth summer camps, counseling and guidance, recreation, evaluation of public schools, extension classes and general consultative service with the Utah Ute Tribe for more than five years.

At Arizona State College, at Flagstaff, staff members have provided consultative services to officials of the Hualapai, Hopi and Navaho tribes for a number of years. Since 1940, workshops on problems of Indian Education have been held each summer. The institution has a history of excellent cooperation with the Indian tribes of Northern Arizona and the various governmental agencies that work with the tribes. College facilities were made available to the Bureau of Indian Affairs in June, 1958, for a two-week workshop attended by more than 350 Bureau employees. The college cooperates fully with the Bureau of Indian Affairs in the operation of its Flagstaff dormitory program for Navaho students who attend the Flagstaff Public Schools and with the Division of Indian Health of the Department of Health, Education and Welfare in the operation of the Flagstaff Indian Hospital Nursing Program.

The University of New Mexico also has made its facilities available to various Federal, State and Tribal groups for use in programs for Indians. Through its Kiva Club, it has twice served as host for the annual conference of the Southwestern Regional Indian Youth Council. In 1961, this University was host to the Fourth Annual Conference on Navaho Education. It participated in the college orientation program for Navaho students for two years. The University has pioneered in research in bilingualism and Indian Education.

Brigham Young University, a church-related school, has a long history of service to Indian students, individuals and groups concerned with Indian problems. It provides a Leadership Week Short Course on its campus for church and community leaders from Utah, Idaho, California and Arizona. It also provides a staff member to serve as a consultant to case workers, parents and children in the Indian Student Foster Home Placement Program. It has an active Indian Club on campus and a full-time adviser to Indian students.

Ft. Lewis Agricultural & Mechanics College provided staff and facilities for a two-week Workshop for Instructional Aids in the Bureau of Indian Affairs operated dormitories in June, 1961. It provides free tuition to any student who can establish Indian identity. It provides a special adviser to Indian students and has a very active on-campus Indian club.

Colorado State University, through its Agricultural Extension Division, has an on-going project with the Southern Ute Tribe at Ignacio, Colorado. The University provides a full-time Extension Agent and a full-time Extension Home Agent to work with members of the tribe. Many teachers in schools with Indian pupils have participated in the University's Vocational Educational Training Program.

Delegates from ten New Mexico tribes regularly attend the Homemaker's College Short Course held annually at New Mexico State University. Too, the Extension program of the University is carried into almost all of the Pueblos of New Mexico where adult evening classes are taught and a year-round program of community development is carried out. Specialists from the University visit the Pueblos each year at different times to work with the Indians on such problems as nutrition, foods, clothing, child care, home management, and others. The university staff also cooperates with the Bureau of Indian Affairs in administering tribal programs.

It can be readily seen from this discussion that Southwestern institutions of higher learning react differently to the problem of meeting specific needs of Indian groups and Indians in college. Some institutions provide no services or programs to Indians beyond those provided for all individuals or groups.

Some Institutional Programs. The remainder of this chapter will be devoted to a more detailed review of the Indian Education programs in some of the institutions of higher learning in the Southwest. As stated in the previous section, only a few institutions identify Indian students or provide special programs or services to assist Indians who go to college. The University of Utah, Brigham Young University, Ft. Lewis A & M College, University of New Mexico, University of Arizona, Arizona State College and Arizona State University do provide special services for Indian students and tribes. Salient features of the Indian Education Program at each of these institutions will be briefly reviewed.

The University of Utah

One of the earliest institutions in the Southwest to recognize the needs of Indian Education and to provide programs and services to meet the needs was the University of Utah. The Bureau of Indian Services was organized as a part of the Extension Division of the University in 1956, to make available to interested Indian groups the total resources of the University. These include consultant services, evaluation and research services, technical assistance, and services of staff members at the action level.

The Bureau not only assists Indian students who are attending the University of Utah, but it takes an active interest in the progress of Indian students enrolled in the various high schools within the area. It works in cooperation with the State Office of Vocational Rehabilitation in setting up programs for handicapped Indians. Indian students in all high schools in the State, as well as the University, may receive counseling because of the relationship between the Bureau of Indian Services and the University Counseling Center.

The Bureau of Indian Services works principally with the Ute Tribe of Utah. The Director of the Bureau is the central coordinator between the University of Utah and the Ute Tribe. He helps in the formulation of programs, contacts the University personnel who will participate in the program, introduces such personnel to the reservation and the Indian people, and explains the program to anyone who is interested. The University does not receive money from the State of Utah to support activities of the Bureau of Indian Services. Expenditures by the Bureau must be offset through contract with either the tribe or tribes concerned or with other interested Agencies such as the Bureau of Indian Affairs or the United States Public Health Services. Although some services can be carried out at maximum efficiency without cost to the tribes or any other agency, other services can be provided only to the extent of available funds provided for the purpose.

One important service provided the Ute Tribe by the Bureau of Indian Services is that of furnishing the tribe with an Educational Co-ordinator. The Coordinator gathers information about such agencies and programs as the Utah State University Extension Service, the various Bureau of Indian Affairs Programs, the U. S. Public Health Service programs, and the public schools in the state. He keeps each agency informed regarding what other agencies are planning and doing, and thus, in a sense, co-ordinates all of these activities. He also assists the tribe in administrating its scholarship program. He gives assistance toward seeing that Indian high school graduates are informed of their opportunities, that applications for scholarships are properly screened in terms of the appropriateness of training institution and objective, that students are helped in planning living arrangements, course selections, budgeting of finances, and all of the other problem areas that are implicit in any vocational educational program. He makes arrangements for and obtains participation in leadership training workshops and guidance and counseling programs at the University and on the Ute reservations. In order to carry out his responsibility in the area of evaluation of the general education program for Indian students, the Educational Co-ordinator arranges for the testing of Indian children in all types of schools, participates in an analysis of tests results, and provides teachers, administrators and students with test results.

In summary, the Bureau of Indian Services exists to make available the total resources of the University of Utah to interested Indian groups. Within this framework, the Bureau has two major responsibilities: (1) to formulate and carry into effect action programs which Indian groups wish to see in existence and, (2) to analyze and evaluate the responses of the Indian groups to such programs. Although not all-inclusive, the following services, in addition to those mentioned above, have been provided the Ute Tribe since inception of the program;

1. The Bureau of Indian Services proposes problems relating to Indian groups as topics for graduate research. Five such studies have been completed or are now in process of completion.

2. The Bureau of Indian Services makes University resources available to tribal leaders and members to further their education.

3. The Bureau of Indian Services acts as a center for spreading information and for seeking the interest and support of non-Indians who otherwise would have no available source to which they might easily turn.

Brigham Young University

The Indian Education Program at Brigham Young University is an expression of the University's interest in the continuing development of the American Indian. It is designed primarily but not exclusively as a service to Latter-Day Saints Church-related Indian families and individuals. It is centered in the office of the Adviser to Indian Students, who, in turn, is a member of the staff of the Dean of Students. Some specific goals of the program are:

1. To provide a comprehensive program of assistance to compensate for linguistic, cultural and economic handicaps to the success at the University for American Indian students.

2. To provide for the training of young Indian people as potential leaders in their own communities.

3. To provide opportunities for LDS Church-related Indian students to obtain their college education in the atmosphere of the Church University.

4. To provide training that will assist Indians as individuals and as groups to compete successfully in the non-Indian society.

5. To promote better relationships and greater understanding between Indians and non-Indians, both on and off the campus.

6. To make the resources of the University available to other units of the LDS Church concerned with Indians, and

7. To cooperate with other agencies and institutions concerned with Indians.

Presently, the Indian Education activities or facilities consist primarily of the Indian Education Award, the Adviser to Indian Students and the Indian Education Office. The Indian Education Award is a grant made by the University to Indian students which provides for tuition and fees for a full academic year. It is intended to assist students of average as well as exceptional ability and may be continued from year to year if the student demonstrates his ability to do satisfactory college work.

The Adviser to Indian Students is a member of the faculty whose primary responsibility is with the Indian students. He serves as optional registration officer for Indians in the division of Provisional Registration and is closely associated with the Counseling Center of the University. He serves as faculty sponsor of the Indian student organization on campus.

The Indian Education office maintains a staff of one full-time faculty member (the Adviser), two part-time secretaries and a part-time student assistant who is an Indian. Its functions are concerned with the initial adjustment and ultimate success of the greatest possible number of Indian students as well as with securing information and coordinating resources useful to agencies and organizations outside the University. Some recent activities of the Indian Education Program include:

1. Special orientation activities for beginning Freshmen and new transfer students during Freshmen Orientation Week.

2. Weekly small-group discussions, identified as "The Indian Affairs Discussion Group," which vary in their character from week to week from something that approaches group counseling to a near-seminar type of activity. Attendance is entirely

voluntary and the sessions are extremely informal and generally non-directive and permissive.

3. With the presence on campus of a number of missionaries, returned from the Southwest Indian Mission with some Navaho language facility, a Navaho Language Study Group has been started. The group is piloted by a team consisting of four returned missionaries, one of whom is a Navaho, and a member of the faculty of the Modern Languages Department who has completed all course work at the University of Indiana in the field of American Indian linguistics.

4. The Adviser to Indian Students has been assigned as a part-time consultant and administrative assistant to the Indian Student Placement Program of the LDS Relief Society. The Program provides for more than 350 Indian children of elementary and high school age to come to Mormon homes in Utah each year to attend school.

The following evaluation statement was made in a report from the Adviser to Indian Students at Brigham Young University to the Research Staff at Arizona State University:

> In general, it might be said that although the program for Indian students at this University as it has evolved through the last half-dozen years has probably met some of the needs of Indian students, nevertheless, its emphasis has been too much upon personal--financial--social assistance and with too little regard for the academic and professional preparation of the student to move into a career as an Indian working among non-Indians or as an Indian applying his acquired skills and knowledge for the benefit of other Indians. It has perhaps been assumed that mere exposure to the curriculum offered to the ordinary student at the University would be sufficient to meet the needs of Indian students also. Serious consideration needs to be given to the question of whether such routine training is adequate to meet the needs of a group with the unique back-ground and specialized ambitions of Indian students. With the establishment of the Institute of American Indian Studies it may be anticipated that greater attention can be paid to the academic phase of the program than has previously been given.

Reference in the above statement to the Institute of American Indian Studies is to a new program for Indians to be implemented by the Indian Education Office in the near future. It has as one of its major purposes the provision for informational research and consultative services to applied programs for Indians at LDS Churches and to agencies and programs outside the Church as need may exist. The Institute would be responsible for stimulating interest and providing for some coordination and assistance in the development of research and courses in appropriate departments of the colleges of the University.

3

Arizona State College

Although the Indian Education program at Arizona State College is not as comprehensive as in some of the other institutions, the college does have an awareness of the Indian problem and a desire to extend the programs and services of the institution to meet more adequately the needs of Indian students. Since 1948, a workshop on Problems of Indian Education has been a regular offering during summer sessions. The college has a history of excellent cooperation with many Indian Tribes and governmental agencies. It has, on more than one occasion, made its facilities available to the Bureau of Indian Affairs and the Navaho Tribe for education workshops and conferences.

Indian Education activities are centered in an Indian Education Committee of faculty members and an adviser to Indian students. The major functions of the committee are:

1. To orient the faculty to problems and backgrounds of Indian Students
2. To coordinate Indian Education activities on campus, and
3. To assist in advising Indian students about college problems

The college has a very active Indian student organization with a faculty sponsor who renders a great deal of leadership and advisement to the members. The faculty has been actively involved in Indian Education at the reservation level in various forms of adult education programs. Because of the institution's proximity to several Indian reservations, it enrolls a great number of teachers of Indian children in summer courses. In some instances, extension classes have been organized and taught at centers on the reservations. Three courses in Indian Education are offered each year. These are:

1. Materials and Techniques for Teachers of Indian Children
2. The Classroom Teacher and the Indian Child, and
3. English for Bilingual Students

Arizona State University

The Indian Education Program at Arizona State University is promoted through the Indian Education Center in the College of Education. It has a full-time director who also serves as an Advisor to Indian Students. The Center provides space and facilities to the several research and graduate assistants and clerical employees engaged in research projects in the area of Indian Education.

The Indian Education Center is dedicated to the task of providing instruction, research, service and leadership to Indians and to assisting other groups in improving educational opportunities and programs for Indian students. Arizona State University was the first institution of higher learning to recognize, as early as 1954, the importance of Indian Education to the extent of providing an integrated series of courses in this area and to extend the services of the institution to the Indian tribes of Arizona and other agencies and groups interested in Indian problems. This is, today, the most comprehensive program of Indian Education to be found at any institution of higher learning.

The instructional phase of the Indian Education Program is designed to equip practicing and prospective teachers, both Indian and non-Indian, with an understanding of the cultural background of Indian tribes and the techniques of applying this knowledge to cross-cultural educational problems. Indian Education courses are offered at both the graduate and undergraduate levels. There are presently twenty courses offered. An idea of the breadth of the offerings may be obtained from a partial list of the courses; Indian Education, Methods and Materials for Teaching Indian Children, Curriculum and Practices in Indian Education, Problems of Teachers of Indian Children, Workshop in Indian Education, Community Development and Indian Education, Education of Indian Adults, School-Community Relations in Indian Education, Guidance of the Indian Student, Teaching English as a Second Language, Research in Indian Education, and others.

The teacher preparation facet of the Indian Education Program stresses the necessity of understanding and appreciating the culture and the customs of the Indian people. The concept of respect is believed to be basic no matter what area the person selects. For this reason, many people who desire to work with Indians, but who have no desire to teach, enroll in the Indian Education courses.

Arizona State University offers a Master's Degree Program in the field of Indian Education. This program is flexible and is designed to meet particular needs in this area.

The Research function of the Indian Education Program includes major research sponsored by foundations and federal agencies as well as research sponsored locally. Some of the research conducted by the Indian Education Center, in addition to this study of "Higher Education of Southwestern Indians with Reference to Success and Failure," includes:

1. An Analysis of Select Navaho Needs with Implications for Navaho Education. This research study was a doctoral dissertation and was designed to determine economic, political and social needs of the Navaho tribe and to identify educational objectives which would satisfy these needs. The data utilized in this research were obtained in large part from the Navaho Tribal leaders and the Navaho people.

2. A Quantatative Study of Indian Education in Arizona Public Schools. This research study was concerned with examining the historic policies affecting Indian Education and determining the numbers of Arizona Indian children enrolled in public schools in this state. It further examined the means of financial support for Indian children in Arizona public schools.

3. A Survey of Selected Aspects of Indian Education as Perceived by Teachers With Children in Select Arizona Public Schools. This study was concerned with obtaining responses

from Arizona public school teachers who were actually engaged in teaching Indian children to find out their thoughts and attitudes in this area.

In addition to these completed research studies, the Center is now engaged in a major study entitled, "Influence of Type of School on Indian Personality." This is a two-year study financed in part by the National Institute of Mental Health. The aims are to compare the effects of boarding and day school upon Indian students, to study the attitudes of Indian families toward the two types of schools, to study some effects of institutional living upon personality, and to obtain and provide data for those formulating Indian Education policy.

The service and leadership function of the Indian Education Center is designed to aid all organizations and individuals that are concerned with Indians and their education. The following list indicates some of the areas of service:

1. College Orientation Program for Indians. This three-week program was held every summer from 1959 through 1961. Its main objective was to help Indian students successfully make the step from high school to college. The Navaho Tribe requested the university to develop the program to provide high school graduates with a basic understanding of college in order to reduce the number of college drop-outs. The present College Orientation Program grew out of that need. Other Arizona Indian tribes have expressed a desire to have members of their tribe attend the orientation session and have indicated a willingness to help defray the cost of the program.

2. Field Service Trips to Indian Reservations. At least two trips per year are made to each of Arizona's Indian Reservations. These trips are made so that the Indian Education Program will always reflect the wishes and the needs of the Indian people. Such trips are essential in order to insure that contact is maintained, not only with Indian tribes, but with public school personnel, Bureau of Indian Affairs' officials, public health workers, and all others working and dealing with Indian citizens.

3. Conferences and Workshops. Conferences in the area of Indian Education, as well as in related fields, are held regularly on the campus. Workshops and conferences are held periodically on the individual reservations in order to insure wider participation. A partial list of such conferences and workshops would include: (a) Annual Indian Education Conference, (b) Indians in Higher Education Conference, (c) Regional American Indian Charter Convention, (d) Workshop for Tribal Education Committee Members and School Board Officials, (e) Indian Health Conference, (f) Tribal Judges Conference, and (g) Conferences on Indian Adult Education and Community Development.

4. Counseling and Guidance Service for Indian Students. Counseling and guidance services are available to all Indian students as well as to all other students in the area of Indian Education. The services of three part-time counselors are available. Through this service the drop-out rate of Indian students has been reduced and is now less than for the University as a whole.

5. Publications. The Indian Education Center publishes books and pamphlets which are designed to be of service in the broad field of Indian Education. A partial list of published material includes: Arizona Cultures in Contact; Navaho Education; Handbook for Indian Education; Proceedings of Indian Education Conference; and, Arizona Indian Education Today. The Center also publishes the Journal of American Indian Education, the only publication of its kind devoted exclusively to the educational problems of American Indians. The Journal is a quarterly publication.

The Dawa-Chindi American Indian Club was organized at Arizona State University in 1957. Membership includes both Indians and non-Indians. It is now the largest Indian Club on any University campus. Each year the Club co-sponsors the Indian Education Conference which brings together Indian leaders, educators, tribal members, State and University Officials, representatives of the Bureau of Indian Affairs, and others to discuss problems in Indian Education. The first conference was held in the spring of 1960. More than 300 attended the Third Annual Indian Education Conference held in the spring of 1962.

The Indian Club participates and sends delegates to the Regional Indian Youth Council sponsored by the Southwestern Commission on Indian Affairs, the Navaho Youth Conference sponsored by the Education Committee of the Navaho Tribe, and other state and regional meetings. The club is active in promoting events to raise scholarship funds. The Dawa-Chindi Ceremonial Dances are held each spring and the money raised goes into the Arizona State University Indian Scholarship Fund which is administered and controlled by the club. Principal objectives of the club are:

1. To promote the academic, social, and general well-being of the Indian and non-Indian members through mutual respect and understanding.

2. To provide scholarship and counseling services to all members.

3. To build leadership of members through democratic elections and procedures.

4. To provide academic incentive and rewards for the students who excel.

5. To coordinate Indian students into the active campus life of the university, and

6. To cooperate with the Bureau of Indian Affairs, Indian organizations, educational institutions, religious groups, tribal leaders, Indian Clubs, and all other interested agencies, in promoting the advancement and welfare of the American Indian.

University of Arizona

There are no educational courses offered at the University of Arizona specifically for Indians. Indian students take the same courses and programs of study leading to the same degree as other students. The institution does name an Advisor to American Indian Students who counsels these students in regard to courses, personal problems, and problems of social adjustment. The advisor assists in arranging courses of study each semester and arranges for qualified tutors for students who need help in course work. He also assists Indian students needing financial help in securing small loans through university sources.

The University has a record of many years of service to teachers of Indian children and others interested in Indian problems. Several workshops have been held for teachers. An Indian Art Workshop has been held. A workshop for teachers of bilingual children is held each summer. Guidance and counseling workshops and institutes have been held for counselors, and a number of guidance personnel who work with Indians have enrolled.

Graduate and under-graduate students have written many papers, theses, dissertations and reports on miscellaneous subjects related to Indian Education. The institution, through its Bureau of Ethnic Research, made an extensive study of Arizona Indians in school in 1956.

The University arranges for and conducts a variety of seminars and conference for workers in such areas as Indian Health, adult education, community development, law and order. University faculty members serve as consultants to the tribes on tribal problems and frequently visit the reservations to consult with tribal leaders. The Extension Division of the College of Agriculture is extremely active in promoting agriculture programs on the Indian reservations.

Ft. Lewis A & M College

This college is located at Durango, Colorado, on the periphery of the vast Navaho Reservation and near the reservations of the Ute Mountain Utes and Southern Utes. A former junior college, Ft. Lewis A & M became a full, four-year liberal arts college in the fall of 1962. The ratio of Indian student enrollment to total enrollment is the largest of any higher institution in the Southwest. About fifteen per cent of its students are enrolled in terminal, two-year programs such as clerical, business or agriculture.

One significant feature of the Ft. Lewis A & M program is that Indian students who can provide evidence of a tribal membership are admitted tuition free. The institution has a very active Indian Club with the Dean of Students acting as it's sponsor and adviser. The club sponsors Indian Days on the campus when Indian arts and crafts, history and other programs are presented to the student body. The club is active in fund-raising activities which make it possible for delegates to attend youth conferences held on other college campuses.

The Dean of Students personally advises each first-year student in matters of course selections and enrollment, and continues to provide guidance and counseling during the student's freshmen year. He schedules regular and frequent individual conferences with each student, as many as eight during an academic year. He maintains a record of courses, grades, class changes, etc., for each Indian student.

The institution made its facilities and faculty available to the Bureau of Indian Affairs during the Summer of 1961 for a Workshop for Instructional Aids. There were 236 participants, all employees of the Bureau of Indian Affairs. The workshop was designed to provide instruction in dormitory guidance and counseling, arts and crafts, games, health, and recreational life for supervisors of Indian students living in dormitories.

Ft. Lewis A & M is planning an expanded Indian Education program to start with the beginning of the new, four-year college program. The proposed program will include: (1) Orientation of Indian students to the college faculty, (2) Testing for placement purposes, (3) Testing for assessment of ability and intelligence, and (4) Greater emphasis upon communication, including written and spoken English. Institution officials, acknowledging a rather high drop-out rate among Indian students, have indicated a desire to do extensive research and study of those Indian students who fail academically.

University of New Mexico

The first formal program to assist Indians in higher education at the University of New Mexico was the establishment of the Kiva Club shortly after World War II. It is the oldest of the Indian Clubs on any college campus and has a long record of promoting activities and events, both on and off the University campus, to create a greater interest in Indians and to make it possible for more Indian students to attend college.

The Kiva Club, for three years prior to 1957, hosted an annual Indian Youth Council in Santa Fe, New Mexico, where the club members could speak on any subject of their choice before tribal leaders and others interested in Indian Education. In 1957, the small council grew into the wider Southwestern Regional Indian Youth Council, representing most of the larger colleges in the Southwest. Thus, the first Southwestern Regional Youth Council met at the University of New Mexico in 1957. It has subsequently convened on other university campuses, with the sixth being held at Brigham Young University in the spring of 1962. As a result of the increasing interest and participation of high school students in the Regional Youth Council, the Kiva Club now sponsors a separate high school Youth Council for Indian students from New Mexico and Arizona high schools.

The University Kiva Club has been very active in promoting fund-raising events to provide scholarships for Indian students. They have, since 1954, promoted the Nishoni Indian Dances. This event attracts Indian dancers from many Southwestern Indian Tribes. Proceeds from the dances have made it possible for the Club to offer two full-year tuition scholarships each year. Too, the Club helps new Indian students in their adjustment to University life. It has a record of many years of cooperation with the Southwestern Association on Indian Affairs, the Santa Domingo Education Club, and other organizations to promote the cause of Indian Education.

The University of New Mexico has provided facilities and faculty to make possible two Orientation Programs for Navaho Students. These were held during the summers of 1960 and 1961. A seminar in guidance was held during the 1960 summer session. Students in the seminar did some of the testing of Navahos attending the orientation program. In the fall of 1960, a special tutoring program for New Mexico Indian students enrolled at the University was begun. A graduate assistant in education with orientation in anthropology and sociology was assigned to work directly with Indian students who requested help. More specifically, the counselor-tutor performed these duties:

1. Assisted each student with the detailed planning of a weekly schedule which included class hours, study hours, recreation hours, and special assignment.

2. Counseled with each student in a relatively direct method, insisted upon adherance to the schedule, built morale, offered encouragement, pointed out efficient ways of getting the job done, and encouraged the student to request conferences with instructors when needed.

3. Measured the language level of the college student through use of idiom tests, slang expression tests and informal rating scales.

4. Interpreted college entrance examination profiles to the student and administered additional tests as needed for diagnostic purposes.

5. Worked with Indian students in the reading clinic to improve language practice and reading skills.

6. Through individual counseling sessions, discussed personal problems of students and made referrals, when deemed appropriate, to the University Medical Doctor, psychologist, Advisor to Indian Students, and others.

The University of New Mexico has pioneered in bilingual studies. Its proximity to centers of Indian and Spanish-speaking cultural groups has been conducive to explorations in better methods and techniques of teaching bilingual children. A three-year research study, "Adjustment of Indians and Non-Indian Children in Public Elementary Schools in New Mexico," was completed in 1960. The study was conducted under a grant-in-aid from the United States Office of Education. Additionally, many candidates for master's and doctoral degrees have selected and investigated problems in Indian Education.

First-year Indian students at the University are assigned to an adviser to Indian students. The adviser assists the student in working out a suitable course load and attempts to enroll the students with instructors who are patient and sympathetic to the special problems Indian students have with written English. The adviser carries a full-time teaching load. The advisement and counseling function is a regular part of the university college advisement service to all students.

From this review of programs and practices at selected institutions of higher learning in the Southwest, it is possible to distinguish three distinct types of programs. Some institutions are concerned only with those persons who are presently working in Indian programs or who are in preparation for such work. A few institutions have developed very comprehensive programs and, in addition to serving the needs of Indian students and persons working or planning to work in Indian programs, are making their facilities and faculty available to the tribes, agencies concerned with tribal programs, and others interested in Indian problems. Some institutions provide full-time advisers to Indian students. Others perform guidance and counseling services for Indians as a part of the regular guidance function to all students.

Several institutions have organized functional Indian Education programs. The Arizona State University centers its services in the Indian Education Center in its College of Education. A full-time director is provided. The University of Utah has the Bureau of Indian Services as a division of Extension Service. The director is the central coordinator of all University services to the Indians of Utah and groups working with Indians. Brigham Young University centers its comprehensive program in the office of an Adviser to Indian Students.

The University of New Mexico, Ft. Lewis A & M College and University of Arizona identify Indian students and provide full-time or part-time advisors. Arizona State College, at Flagstaff, utilizes both an Indian Education Committee of the faculty and a part-time adviser to Indian students.

This review of selected programs is given to acquaint readers with what some colleges and universities are doing to help Indians in college. Only a few institutions of higher learning in the Southwest identify their Indian students and provide special programs or service, including those of an organized Indian club on campus. The seven institutions, whose programs have been reviewed, enroll seventy-six per cent of all Indian students identified by this study in the four state area. In the process of gathering data for this study, several institutions indicated a desire to do more for their Indian students than they are now doing. It is the expressed hope of the research staff making this study that this brief review of some of the existing and effective Indian Education programs will provide ideas and inspiration to enable other colleges and universities to plan programs and provide services which will enable more Indian students to succeed in college.

CHAPTER V: TRIBAL PROGRAMS

A study of "Higher Education of Southwestern Indians with Reference to Success or Failure" would be incomplete if it did not point out what the Indian tribal groups are attempting to do to raise the educational level of Indians by making it possible for a greater number to attend college. One major objective of this study was to ascertain what the various Indian tribes of the Southwest are doing in the area of Indian Education, what they plan to do, and what they believe should be done.

Thirty-seven separate Indian tribal groups were identified and sixty tribal leaders were interviewed to obtain data for this phase of the study. The tribes range in size from the very small Pojoaque Pueblo Tribe, with a membership of twenty-one, to the very large Navaho Tribe with a membership reportedly in excess of 90,000.

Geographically, the tribes included in this part of the study are located in the four-state area of Arizona, New Mexico, Colorado, and Utah as follows:

ARIZONA

- Camp Verde Yavapai
- Colorado River Tribes
- Ft. McDowell Mohave-Apache
- Gila River Pima-Maricopa
- Havasupai
- Hopi
- Hualapai
- Kaibab Paiute
- Navaho
- Papago
- Salt River Pima
- San Carlos Apache
- White Mountain Apache

NEW MEXICO

- Acoma Pueblo
- Cochiti Pueblo
- Isleta Pueblo
- Jemez Pueblo
- Jicarilla Apache
- Laguna Pueblo
- Mescalero Apache
- Nambe Pueblo
- Picuris Pueblo
- Pojoaque Pueblo
- Sandia Pueblo
- San Felipe Pueblo
- San Ildefonso Pueblo
- San Juan Pueblo
- Santa Ana Pueblo
- Taos Pueblo
- Tesuque Pueblo
- Zia Pueblo
- Zuni Pueblo

COLORADO

Southern Ute

Ute Mountain Ute

UTAH

Utah Ute

Although the Navaho Tribe is listed as being in Arizona, it extends into New Mexico and Utah, with the larger portion of the reservation and more than one-half of the tribal members in Arizona. Four small Indian tribal groups, (Cocopah, Maricopa (Ak Chin), Prescott Yavapai, and Shivwitz), are not included since the membership of each is very small and they do not have formal tribal councils.

Several basic questions were asked of tribal leaders. The most important ones were: (1) What current programs and practices of Southwest Indian tribes promote higher education? (2) What policies do Southwest tribes have concerning higher education for Indians? (3) What problems do tribes face in trying to further the higher education of Indians? (4) What future programs are being planned to assist Indian students in higher education? Thirty-seven tribal groups were interviewed and pertinent data from tribal records were obtained. These data are treated in this chapter under the following categories: Organizing for Assistance Programs, Education Committees, Tribal Loans, Tribal Employment, Other Assistance Programs, Major Problems of Indian Tribes, The Problem of Drop-Outs and Tribal Programs.

Organizing for Assistance Programs. Fifteen of the thirty-seven tribes studied do assist members who go to college in several different ways. Fourteen have scholarship programs, seven make loans for higher education and seven provide summertime employment for college students. Five tribes reported that they locate job opportunities for summer employment as well as for graduating seniors.

Fifteen of the tribes have formal education committees as a part of the tribal organization. Seven tribes have scholarship committees to organize and administer scholarship programs. One tribe has a loan committee to review and process applications for tribal loans. In many of the tribes, the education committee administers all assistance programs -- scholarships, loans, employment, and others.

In addition to obtaining information about the various assistance programs, tribal leaders were asked to evaluate the program or programs currently in effect. Leaders of twelve tribes with assistance programs reported no criticism of current programs and practices. Leaders of seven tribes with scholarship programs stated that parents, students, tribal members and/or others have questioned their scholarship program. One tribe reported that their practice of employing college students on tribal projects during non-school months was questioned. In only one instance was it reported that a program was questioned by a parent. Similarly, only one instance of a program being questioned by a student was reported. Tribal members were reported to offer objections and criticisms more frequently than other individuals or groups. One tribe reported that their assistance program had been questioned by college or university personnel.

The criticism most frequently voiced was that those who receive assistance to attend college are not always the most qualified students. Leaders of two tribal groups reported that the methods used in selecting recipients was a criticism often expressed. Other objections and criticisms mentioned by one or more tribal leaders were:

1. Mixed bloods should not receive tribal funds.
2. Parents think every boy and girl should get funds from the program.
3. Programs have no definite structure.
4. Programs need to be more flexible.
5. Programs require students to take too many hours in college.

Four tribes who do not have scholarship programs indicated that such programs are being planned and will be started soon, possibly in 1962. Three tribes reported plans to employ students during non-school months, while three also plan to make educational loans. Other plans for new programs that were mentioned by tribal groups who do not now assist Indians in college include:

1. Employment by tribe after graduation.
2. A merit scholarship award program.
3. Closer supervision by tribe of students in college.
4. Giving tribal assistance in finding employment.
5. Closer cooperation of tribal officials of the school which the student is attending.

It was significant to observe that no Southwestern Indian tribe has started but later discontinued a scholarship program. Two tribes reported that they have discontinued or will discontinue their loan program. One tribe discontinued the practice of employing college students during summer months. Some tribal leaders indicated that scholarship programs would replace loan programs since recipients are required to repay tribal loans, and scholarships do not require repayment. The Navaho Tribe, the largest in this study, now awards more than 300 scholarships each year. It made fifty educational loans during the four-year period covered by this study. As the number of available scholarships has increased, the number of loans has decreased. The tribe made no loans to college students for the 1961-62 school year.

Education Committees. Fifteen of the thirty-seven tribes studied have education committees as a part of the tribal organization. Committee membership ranges from one to eight, with five being the membership most frequently reported.

Two tribes designate one-member committees, one tribe names a two-member committee, three tribes have three-member committees, two have four members, four have five members, one has six, and two have eight members.

Education committee functions are many and varied. In a few tribes, this committee administers all educational assistance programs. While some tribes do not have a formal education committee as a part of the tribal organization, the functions usually assigned to such a committee are performed by an executive committee, the advisory committee or, in some instances, the whole tribal council. Table XL shows specific services performed by tribal groups studied and the number and percentage of tribes performing each service listed.

TABLE XLb

SPECIFIC EDUCATIONAL SERVICES PERFORMED BY EDUCATION COMMITTEES OF FIFTEEN INDIAN TRIBES

Committee Service	Number of Tribes Performing This Service	Percentage
1. Promotes better school attendance.	14	93
2. Visits schools to observe conditions and to confer with school officials.	13	87
3. Develops tribal educational programs and policies for consideration by Council.	12	80
4. Interprets school programs to Indian people.	12	80
5. Arranges for and conducts conferences to discuss problems in Indian Education.	10	67
6. Arranges for and conducts conferences between parents and school officials.	9	60
7. Visits colleges and universities where members of the tribe are enrolled.	9	60
8. Acts as coordinator between all educational agencies.	3	20
9. Sets up summer youth camps.	2	13
10. Meets with community to discuss such problems as drinking, parental control and responsibility.	2	13
11. Approves appreciations for tribal assistance.	2	13
12. Visits State Department of Education.	2	13

Considering frequency of mention by tribal leaders, the promotion of better school attendance is a major education committee function. Since the education committee is usually concerned with the education of all school-age children, and the majority of Indian children are in the elementary and secondary schools, it is to be expected that the problem of attendance would rank very high with most committees. Fourteen tribes (ninety-three per cent of those with education committees) state that they perform this service. Visits to schools and conferences with school officials also rank high as important committee functions.

A careful review of the specific services performed by education committees indicates that most services can be performed by a tribe irrespective of size of tribal membership or financial resources. For example, the Hualapai Tribe in Northern Arizona, with a membership slightly more than 400, arranged for and conducted a conference to discuss problems in Indian Education, in March of 1962. The Navaho Tribe has been holding such conferences annually since 1957.

A major activity of both the San Carlos and White Mountain Apache Tribes is the planning, promotion, and direction of summer youth camps. Eighty per cent of all education committees develop educational policies for consideration by the council and interpret school programs to the Indian people. Significant for this study of Indians in higher education is the fact that sixty per cent of the committees visit colleges and universities where members of the tribe are enrolled.

It is a basic assumption that every tribe can and should have an education committee as a part of the tribal organization. Size or membership, previously discussed, is not an important factor. The ability of the tribe to pay for services of committee members may be important. Education committee members of four tribes receive no remuneration for services. Five tribes pay members a fixed amount for services while five reported that committee members receive both pay for services and reimbursement for expenses.

The membership of the education committees of four tribes is made up entirely of council members. Five of the committees have no councilmen members, one committee has one councilman, one has two councilmen, two have three councilmen, and one has four councilmen members. Eight committees hold regular monthly meetings, three reported irregular meeting dates, one meets weekly, one meets semi-monthly, and one meets bi-monthly.

While Table XL enumerated twelve specific services performed by education committees, Table XLI lists seventeen special activities, projects or programs promoted by the fourteen tribes with education committees during the past five years, with the number and percentage of tribes promoting each. The activities or projects most frequently mentioned were those designed to promote school attendance and to bring about a better understanding between parents, teachers, tribal leaders and others regarding the importance of education and the nature and function of the school. Significant for this study is the fact that five tribes have promoted activities, projects and programs to assist Indian college students, five reported sponsorship of youth camps or conferences and three reported counseling programs. The education committees of four tribes perform a coordinating function for coordinating programs of the various agencies, federations and clubs. While revision of education policies was mentioned by only one tribe as being a special activity, project or program during the past five years, it is considered a regular and important education committee function by eighty per cent of the tribes who have such committees. A further explanation might be that only one tribe has undertaken this as a special project whereas most tribes consider it to be a regular, continuous, on-going committee function.

The education committee of the Navaho tribe has been extremely active. It has a long record of valuable service to the Navaho people in promoting education. For example, it started publication of the "Navaho Times," a tribal newspaper, in 1958. The tribal council recently relieved the committee of this responsibility by making the paper a tribal project. It is now published by the Public Relations and Information Department of the Tribe and has been designated the official newspaper of the Navaho Tribe. It is circulated rather widely both on and off the Navaho Reservation. Some other education committees, such as the San Carlos Apaches, the Papagos and the Colorado River tribes assist other committees or departments in the publication of tribal newspapers.

The education committees of five tribes promote summer youth programs and camps. These are the Navaho, Jicarilla Apache, White Mountain Apache, San Carlos Apache and Utah Ute tribes. The San Carlos Apaches set up the first summer youth camp for their tribe in 1959. It is somewhat typical of camps promoted by other tribes. The following report on the 1961 camp was taken from "Apache Drumbeats," the San Carlos Reservation newspaper, published in March, 1962;

> The San Carlos Tribal Council, through its education committee, once more sponsored a worthwhile summer work program during 1961. Eighty-eight boys were assisted by the program which included recreation and education as well as paid work opportunities. The tribal education committee has emphasized the need to deal with juvenile delinquency which rises for the youth during their summer school vacation time in June, July and August. Tribal court records show that an average of twenty-eight cases per month are handled through juvenile court hearings during the summer months. Juvenile offenses are mostly for disorderly conduct and drinking. This is because there is nothing for the teenagers to do. There are no jobs or employment of any kind. What can we do to keep out teenagers out of trouble during the summer vacation months? How can we help our students to find jobs in order to earn money for clothes and other school expenses? These are the questions which the tribal education committee wanted to answer when it set up the camp in 1959.

TABLE XLI

SPECIAL ACTIVITIES, PROJECTS AND PROGRAMS PROMOTED BY EDUCATION COMMITTEES OF FOURTEEN TRIBES, 1956-1961

	Committees Promoting	Percentage
1. Conferences and meetings with schools, teachers and tribal leaders	9	64
2. Conferences and meetings with parents	8	57
3. Programs to promote better school attendance	7	50
4. Recreation programs and/or sports programs	6	43
5. Programs to assist the Indian students in college	5	36
6. Youth camps and conferences	5	36
7. Coordination of agency, federation and club programs	4	30
8. Public relations programs	4	30
9. Community development programs	3	21
10. Counseling programs	3	21
11. Summer school programs	3	21
12. Fund raising activities	2	14
13. Pre-school programs	2	14
14. Leadership training and/or teaching tribal history and tribal organization	2	14
15. Adult Education programs	2	7
16. Publishing local newspaper	1	7
17. Revision of education policies	1	7

The education committee of the Navaho tribe has sponsored a Navaho youth conference annually for three years. Its purpose has been to bring together Navaho youths, tribal officials, and representatives of high schools, colleges and other agencies and institutions interested in Indian youth, to discuss current youth problems. More than 200 Navaho youth attended the Third Annual Navaho Youth Conference held at Shiprock, New Mexico, in February, 1962. Three tribes, while not promoting and directing youth conferences on their own reservations, arrange for their youth to attend conferences held elsewhere and defray part or all of the cost of attending such conferences.

From the above discussion of education committees of Southwestern Indian tribes, a typical committee may be described as one with five members, some of whom are members of the tribal council, and whose members receive some pay for services as well as reimbursement for expenses. It meets regularly once a month. Its major functions would be to:

a. promote better school attendance
b. visit schools, observe conditions and confer with school officials
c. develop a tribal educational policy
d. interpret school programs to the Indian people
e. arrange for and conduct conferences to discuss problems in Indian education
f. arrange for and conduct conferences between parents and school officials

These are not expensive functions. The basic ingredient for success in each is effective leadership. For this reason, members of the education committee should be educated, capable of providing educational leadership, and have a genuine concern for and dedication to the task of raising the educational level of the Indian people. In addition to the committee functions stated above, it may undertake other activities, programs, and projects for which the committee has competency to promote through its members.

Tribal Loans. As previously stated, tribal loans for higher education are decreasing. Only four of the thirty-seven tribes studied make such loans. Some tribes, such as the Navaho and Gila River Pima - Maricopa, have discontinued their loan programs and now have scholarship programs. One tribe charges a low interest rate of two per cent or less on loans while other tribes charge no interest. One tribe reported that it would waive repayment of a loan if the student was unable to pay or unable to find employment. Other tribes making loans to college students reported that they have no provision for waiving repayment.

The typical loan for a college student does not exceed $500.00 per year. Only one tribe authorizes larger loans, but does not exceed $1,000.00. Three of the tribes specify how the money is to be spent, i.e., for tuition, books, board and room, etc. Generally, the tribes making loans for higher education do not specify the type of institution the student must attend. The recipient may attend any institution of his choice. This feature distinguishes loans from scholarships since recipients of scholarships are usually restricted as to the type of institution they may attend. Only one of the four tribes sets a time limit for repayment of loans. Similarly, only one tribe sets academic standards which must be met to obtain a subsequent loan. The requirement is that the student must meet all college standards for "good" standing.

Three tribes consider academic achievement and recommendations of high school or college officials in making loans. Two tribes consider the student's financial inability to attend college without a loan from the tribe. Each of the following factors is considered by at least one tribe:

1. Achievement on tests administered by tribe or by direction of tribe.
2. Marital status.
3. Number of dependents.
4. Percentage of Indian blood.
5. Total cost of education in the institution in which student plans to enroll.

One tribe reported that it will further curtail its loans while the other tribes now making loans for higher education contemplate no immediate changes in their loan programs.

Tribal Employment. Seven of the thirty-seven tribes assist Indian students in college by providing part or full-time employment during non-school months. In most instances, employment is offered both high school and college students. Kinds of employment provided and the number and percentage of tribes providing such employment are shown in Table XLII.

Clerical work in tribal offices and youth camps or projects are the types of employment most frequently provided. Table XLII shows the number of students employed each summer during the four-year period, the summer of 1958 through the summer of 1961.

TABLE XLII

SUMMERTIME EMPLOYMENT PROVIDED BY SEVEN INDIAN TRIBES

Type of Employment	Number of Tribes Providing This Type	Percentage
1. Clerical work in tribal offices	4	57
2. Youth camps or projects	4	57
3. Reservation resources projects	3	43
4. Community development projects	3	43
5. Forestry work	2	29
6. Public Health work	2	29

TABLE XLII (CONT'D)

7. Work in tribal industries	2	29
8. Work for Bureau of Indian Affairs	1	14

TABLE XLIII

COLLEGE STUDENTS EMPLOYED BY SEVEN TRIBES DURING SUMMER MONTHS

Period	Number Employed
Summer, 1958	35
Summer, 1959	66
Summer, 1960	88
Summer, 1961	383

A significant increase is noted for each period, with the greatest increase during the summer of 1961. This is accounted for by the reservation-wide, summer recreation program implemented on the Navaho Reservation where an estimated 300 college students were employed. Four of the seven tribes indicated that they plan to expand the summer employment program and three stated that they contemplate no changes in the present program. No tribe indicated a desire to curtail this type of assistance. The two factors considered most frequently in selecting students for summer employment are (1) desire of the individual for employment, and (2) student's financial ability to attend college without financial help from the tribe. Other factors considered include:

a. academic achievement in school

b. recommendations of school officials

c. marital status

d. number of dependents

e. availability of jobs

f. recommendation of education committee, and

g. total cost of education in the institution in which student plans to enroll

Other Assistance Programs. Five tribes attempt to locate job opportunities for college students for summer employment or employment after graduation. Two tribes arrange for employer-employee contacts and interviews. Three tribes provide students, particularly graduating seniors, with information about job opportunities. Three tribes maintain a referral service with students being referred by the tribe to other agencies for employment. One tribe operates a placement bureau or department.

A good example of an assistance program is the one carried on by the White Mountain Apache Tribe. They assist college students by providing transportation expense to and from the college, furnishing books and providing clothing and other incidental expenses. It is not considered scholarship assistance since it is for limited purposes. In granting this assistance, it considers such factors as academic achievement in school, recommendations of school officials, the student's financial ability to attend college without assistance from the tribe and total cost of education in the institution in which the student plans to enroll. The cost to the tribe for providing this assistance during each of the three-year periods, July 1, 1958, to July 1, 1961, was

July 1, 1958 - July 1, 1959- - -	$ 2,967.55
July 1, 1959 - July 1, 1960- - -	$ 2,412.50
July 1, 1960 - July 1, 1961- - -	$ 5,976.50
Total, three year period	$ 11,356.55

Major Problems of Indian Tribes. The information about tribal programs to assist Indians in college was obtained by personal interviews with responsible tribal officials, some of whom held more than one official position. Twenty-seven of those interviewed were top tribal officials (Chief, Governor, Chairman, etc.). Eleven were members of the council or other governing body and eight held a tribal office other than Chief, Governor, or Chairman. Seven were members of one or more tribal committees. In addition to these thirty-seven tribal leaders, twenty-three other tribal leaders were asked to answer eight questions considered significant for this study, making a total of sixty respondents. The eight questions asked were:

1. There are some crucial problems facing Indians today. Some of the problems are general in that they affect all tribes alike. Other problems are peculiar to one or a few tribes. What do you consider to be the five most important problems your tribe faces today and why are they important?

2. How can a tribe justify using tribal resources in assisting more of its members to go to college?

3. How may a tribe with limited financial resources assist more of its members to go to college?

4. Should a tribe which assists more of its members to go to college require that the members so helped return and render service to the tribe as repayment for the assistance given?

5. Are you satisfied with the number of students from your tribe that go to college?

6. What do you believe are the three main reasons Indian students drop out of college?

7. What do you think might be done to help Indian students succeed better in college?

8. Are there any suggestions you would care to make in regard to this study and how it could be of maximum benefit to your tribe?

The first four questions were structured to elicit ideas from key tribal officials as to what they think a tribe can do to promote higher education for more of its members. Questions five, six and seven were included to get an expression of tribal leader attitudes toward higher education as well as some ideas as to the reasons why more Indian students do not succeed in college or why they leave college prior to completion. The last question was included to get some idea as to how this study may be of maximum benefit to Southwestern Indian Tribes.

What are the crucial problems facing Indians today? Table XLIV gives twenty-one problems mentioned by sixty tribal leaders with the frequency of mention and percentage of tribal leaders who identified each problem as crucial. From this table, it is observed that education is considered a crucial problem by seventy-three per cent of the respondents. The following statement by a tribal governor is somewhat typical of the attitudes expressed by the forty-four respondents who considered education one of the five crucial problems facing Indians today:

> "I doubt that any of our Indian people could say that they are satisfied with the education their tribe is now receiving when information from the 1950 census showed that Indians twenty-five years of age or older, living on Indian reservations, has an average of between five and six years of schooling, while the average number of years of schooling for the same age group in the general population is in excess of ten years. The average for Pimas of the same age group was a little over seven years. We might say that was in 1960, but studies made a year or two ago indicate that we are not closing the gap. Probably less than forty per cent of Indian youth who enter high school today stay to graduate, while nearly sixty per cent of all American youth now graduate from high school."

The following statement was made by a chairman of an Arizona Indian Tribe with a membership of approximately 4,500 and very limited financial resources:

> "Tribal leaders have different ideas about the kind of education their young people should be getting, but I know we all agree that good education is probably the most important thing Indians need if their tribes are going to progress. . ."

TABLE XLIV

PROBLEMS FACING AMERICAN INDIANS TODAY

	Problem	Number of Times Mentioned As Crucial	Percentage
1.	Education	44	73
2.	Employment	28	47
3.	Development of reservation natural resources	25	42
4.	Finances	20	33
5.	Social conditions -- welfare and delinquency	18	30
6.	Liquor	17	28
7.	Law and order	12	20
8.	Lack of health service	9	15
9.	Community development	9	15
10.	Tribal unity	9	15
11.	Lack of water	8	15
12.	Feeling of insecurity and inadequacy	8	13
13.	Housing	7	12
14.	Misunderstanding between Indians and non-Indians	7	12
15.	Industrial Development on the reservation	6	10
16.	Land claims -- fear of losing land	5	8
17.	Lack of initiative	5	8
18.	Recreation	3	5
19.	Lack of technical development	2	3
20.	Lack of human resources	2	3
21.	Lack of contacts outside the reservation	2	3

Second in importance to the problem of education is the problem of employment. Forty-seven per cent of the leaders interviewed considered this a crucial problem. Significantly, the two problems are related -- more employment opportunities come with better education. The following statement was made by the Vice-Chairman of an Arizona tribe with a membership of approximately 1,300:

> "Farming is our principal source of income. There are peaks of employment in farming communities. This presents a problem of employment during off seasons. We need to develop some industry to process our farm products and also to develop more of our land for farm use."

A chairman of a tribe's business committee considers this a very crucial problem. He pointed out that many Indians living on reservations look to the tribe too much for help. He stressed the need for employment opportunities on the reservations. He considered industrial development on or adjacent to the reservations as a necessary prerequisite to solving the employment problem. It will be observed from Table XLIV that industrial development on the reservation was mentioned as a crucial problem by only ten per cent of the respondents, whereas forty-one per cent considered development of reservation natural resources a more crucial problem.

Law and order, liquor and social conditions (welfare and delinquency) rank below education, employment and finances as crucial problems. Thirty per cent of the tribal leaders considered social conditions, such as welfare and delinquency, crucial problems while twenty-eight per cent were alarmed over use of liquor by tribal members, and twenty per cent of the respondents gave law and order a high place on the crucial list. Although some problems were mentioned as crucial by only two or three tribes, some of the less frequently mentioned problems are extremely crucial to some tribes. A few of the smaller tribes indicated that lack of human resources, lack of contacts outside the reservation and lack of technical development are major problems for them.

All twenty-two tribes who do not assist college students gave inadequate funds as a reason for non-assistance. Six of the tribes who do not assist Indians in college indicated that they cannot organize and administer such a program. Knowledge of these factors prompted the investigators to inquire of tribal leaders how a tribe with limited financial resources might assist more of its members to go to college. This question was presented to sixty tribal leaders with the results indicated in Table XLV. It will be observed that one-half of those to whom this question was presented, suggested that tribes should identify all possible scholarship sources. This has been a common practice among some tribes for several years.

Thirty-two per cent of the respondents suggested that tribes raise funds through community activities. Twenty-three per cent indicated that a tribe with limited financial resources can assist members in college by showing an interest in all education -- by expressing an interest in the student and his welfare. Eighteen per cent of the tribal leaders would use revenue from reservation resource development to assist members of the tribe in college. Summertime employment was suggested by ten per cent of the respondents while implementation of employment programs with various state, federal, tribal and private agencies was suggested by thirteen per cent. Only two respondents suggested soliciting donations from tribal members.

Most of the Southwestern Indian tribes have limited resources to finance tribal programs. The Ute Mountain Utes, the Jicarilla Apache and the Navaho tribes are more fortunate since they have considerable income from the development of reservation resources. Other tribes have undertaken extensive resource development projects. Tourism with the Havasupai, livestock raising with the White Mountain Apaches, and pottery making with some of the New Mexico Pueblo tribes provide income for the tribes as well as a source of livelihood for tribal members.

TABLE XLV

SUGGESTED WAYS A TRIBE WITH LIMITED FINANCIAL RESOURCES MAY ASSIST MORE OF ITS MEMBERS TO GO TO COLLEGE

Suggestion	Number of Times Suggested	Percentage
1. Identify all possible scholarship sources.	30	50
2. Raise funds through community activities	19	32
3. Show an interest in all education	14	23
4. Use revenue from reservation resource development	11	18
5. Implement employment programs with various state, federal, tribal and private agencies	8	13
6. Provide summer employment for students	6	10
7. Solicit donations from tribal members	2	3

Some tribes, such as the Hualapai, Pojoaque Pueblo, and Salt River Pima-Maricopa, with very limited tribal income, do provide scholarships and other types of assistance to enable members to attend college. Can a tribe justify use of tribal resources to assist members in college? This question was asked of the sixty tribal leaders with the results as indicated in Table XLVI. Seventy-three per cent of all respondents said that education is beneficial to both the tribe and the student. Forty-five per cent of those interviewed considered the urgent need for trained leadership and/or trained personnel to solve reservation problems as adequate justification for using tribal funds to promote higher education. Forty per cent saw a need to raise the educational level of the tribe. Twenty-seven per cent considered students to be the future hope of the tribe and seventeen per cent felt that money invested for the education of youth is well spent. One tribal leader stated that he would justify use of tribal funds to promote higher education by the fact that better education of tribal members will enable the tribe to participate more widely in state and national affairs.

TABLE XLVI

STATEMENTS OF JUSTIFICATION FOR USING TRIBAL RESOURCES TO ASSIST MEMBERS IN COLLEGE

Justification	Number of Times Mentioned	Percentage
1. Education benefits both the student and the tribe.	44	73
2. Need for leadership and/or trained personnel to solve reservation problems.	27	45
3. Need to raise education level of tribe.	24	40
4. Students are the future hope of the tribe.	16	27
5. Money spent on youth is well spent.	10	17
6. To enable tribe to participate more widely in state and national affairs.	1	2

Should a tribe which assists its members to go to college require that the members assisted return and render service to the tribe as repayment for the assistance given? Thirty-five per cent of the respondents said that they should return and render service to the tribe while fifty-five per cent said that they should not. Ten per cent did not respond to the question. A similar question was asked of tribes that provide scholarships. Of thirteen responding, thirty-nine per cent indicated that they do encourage scholarship recipients to return to the reservation, eight per cent require that they return, forty-six per cent neither require nor encourage, and eight per cent have not considered this question in establishing policy.

The vice-chairman of a small tribe in Arizona said, "We don't state that to the student, but we hope they do return. We discuss this with the parents. We would like for them to get some experience off the reservation then come back and help us."

The president of the business committee of a small New Mexico tribe replied, "Yes, but you can't enforce it. If they finish college, they don't owe us anything. If they flunk out, we expect them to pay back what we gave them."

The chairman of one tribe's education committee expressed the feeling that it should be left up to the student. He thinks the determining factor is the ability of the tribe to employ all its students in justifiable programs. The executive secretary of the same tribe stated, "Yes, I believe it should not be required, but rather a moral obligation on the part of the young people helped. We do expect these young people to feel a moral obligation to return to serve and help their people. This is the feeling of this tribe."

Tribal leaders frequently mentioned the need for members to gain practical experience off the reservation before returning to work on the reservation.

According to their views, the outside practical experience would bring new ideas to the tribe. A factor mentioned more frequently than any other was the inability of the tribe to provide employment opportunities on the reservation. Most respondents preferred to leave the decision as to whether the student should return and repay the tribe through services up to each individual student.

Eighty-seven per cent of those interviewed expressed dissatisfaction with the number of Indian students who go to college. Ten per cent indicated that they were satisfied. One respondent stated that he was "gratified but not satisfied." This seemed to be the feeling of many who indicated that a great number of Indians who now attend college do so only because a way has been provided by the tribe or some other benefactor. Many indicate that more Indians will attend college when more assistance programs are provided, but under present conditions, the number who do attend is gratifying.

The Problem of Drop Outs. Few studies have been made to determine why Indian students drop out of college prior to completion of the course. It was an assumption of the investigators at the beginning of this study that Indians drop out of college for reasons different from those of non-Indians. Too, it was felt that the opinions of tribal leaders as to the causes of drop-outs would be significant for this study. If was for that reason that each tribal representative interviewed was asked to give three main reasons why Indian students drop out of college. Table XLVII gives 16 reasons why advanced by 60 respondents with the frequency and percentage of tribal leaders who gave each as a major reason.

Forty-eight per cent of the respondents gave financial reasons as the major cause for most drop-outs. Inadequate high school academic preparation and lack of encouragement from family and tribal leaders to stay in school was mentioned by thirty-eight per cent of those interviewed. Thirty-two per cent gave cultural factors as major reasons; Indian students became discouraged easily, don't care, lose interest, and have difficulty in making the necessary social adjustments. It is significant to note that only seventeen per cent gave academic reasons and language handicap as major causes. Fifteen per cent stated that drop-outs might be the result of lack of counseling while ten per cent felt that objectives for Indian students are sometimes not made clear and strong. Fifteen per cent gave conflict in values as a cause for drop-outs while only seven per cent considered the Indian student's feeling of insecurity and inadequacy as a contributing factor.

TABLE XLVII

REASONS WHY INDIAN STUDENTS DROP OUT OF COLLEGE

Reason for Drop-Out	Number of Times Mentioned	Percentage
1. Financial reasons	29	48
2. Lack of encouragement from family and tribal leaders to stay in school	23	38
3. Inadequate preparation	23	38

TABLE XLVII (CONT'D)

Reason for Drop-Out	Number of Times Mentioned	Percentage
4. Indian students become discouraged easily, don't care and lose interest	19	32
5. Academic reasons	10	17
6. Language handicap	10	17
7. Lack of counseling	9	15
8. Conflict in values	9	15
9. Objectives and goals not clear and strong	6	10
10. Lack of good study habits	5	8
11. Inability to work independently	4	7
12. Feeling of insecurity and inadequacy	4	7
13. Indian students will not seek help	3	5
14. Too much social activity	2	3
15. Marriage	2	3
16. Absence of sincere college advisors experienced in working with Indians	1	2

Few tribal leaders feel that the high rate of drop-out is the fault of the student. Many of the reasons given are the result of cultural differences. According to the opinions of those interviewed, such factors as lack of good study habits, refusal to seek help when needed, inability to work independently, and excessive social activity do not contribute greatly to the high drop-out rate.

What do tribal leaders think should be done to help Indian students succeed better in college? Responses from the sixty leaders interviewed, are given in Table XLVIII. Although forty-eight per cent of those interviewed gave financial reasons as a major cause of drop-outs, only thirty-five per cent stated that to give more adequate financial aid would help more Indian students succeed. The suggestion most frequently made was to keep in touch with the Indian in college and let him know the tribe cares by its interest in him. This suggestion was made by fifty-five per cent of the respondents. Thirty-three per cent suggested more college orientation programs, while thirty-two per cent stated that better pre-college education should be provided. A feeling that Indian students should be given more counseling in high school was expressed by twenty-eight per cent of respondents, while a like number, twenty-seven per cent, suggested that colleges and universities might help more Indians succeed in college by providing a special Indian advisor who understands Indians. A further indication that tribal leaders feel the institution in which the student is attending can do more to help the student, is shown by the fact that eighteen per cent of those interviewed suggested that the student be helped in becoming involved in college life and fifteen per cent suggested that the institution provide college instructors who take an interest in Indian students.

Twenty-two per cent of the tribal leaders suggested help be given to parents to enable them to understand what college education is about and the need for it. Seven per cent suggested that an Indian Club be organized and eight per cent suggested more programs for Indian students. Giving extra help in English, financial aid to student's family, and more attention to cultural differences are not significant as indicated by the low frequency of suggestion and the small percentage of respondents offering them as ways to help Indian students succeed.

To implement this study of Indians in higher education in the Southwest, tribal leaders of all Southwest Indian tribes were invited to Arizona State University in October, 1960, to meet with members of the research team and discuss plans for the study. At this conference, objectives of the study were clarified and ways and means of obtaining data needed for the study were discussed. Tribal leaders specifically requested that they be advised of the findings in the study and a copy of the final report be furnished to them.

TABLE XLVIII

SUGGESTED WAYS TO HELP INDIAN STUDENTS SUCCEED IN COLLEGE

Suggestion	Number of Times Suggested	Percentage
1. Keep in touch with the Indian in college, let him know the tribe cares by its interest in him	33	55
2. Give adequate financial aid to students in college	21	35
3. Provide college orientation programs	20	33
4. Provide better pre-college education	19	32
5. Provide more counseling in high school	17	28
6. Provide more counseling the first year in college	16	27
7. Provide an Indian advisor in college who understands Indians	16	27

TABLE XLVII (CONT'D)

	Suggestion	Number of Times Suggested	Percentage
8.	Help parents to understand what college education is about and the need for it	13	22
9.	Help students become involved in college life	11	18
10.	Provide college instructors who take an interest in Indian students	9	15
11.	Teach students their responsibility to society and the people they represent so that they will have a purpose in college	6	11
12.	Provide more programs for Indian students	5	8
13.	Organize an Indian club for students	4	7
14.	Give more attention to cultural differences	3	5
15.	Give extra help in education	3	5
16.	Give financial aid to student's family	1	2

Tribal Programs. Space will not permit a detailed review of what each of the thirty-seven Indian tribes in the Southwest is doing to assist Indians in college. From the data collected and reviewed in this chapter, it is evident that much is being done by a few tribes, and other tribes who do not now assist have indicated a desire to do so within limits of their ability to organize, finance and administer such a program. Many tribes recognize that the educational level of Indians is considerably below that of non-Indians, that many Indian children are handicapped by cultural and language factors, and that more and better education is basic to a proper solution of most of the current Indian problems.

Since World War II, a great many tribes have expressed their concern over the low level of education among Indians by adopting programs and implementing practices to "lift themselves by their own bootstraps." The various federal and state agencies responsible for providing educational facilities and programs for Indian students have greatly increased their efforts to do so. The Bureau of Indian Affairs, through such long-range programs as the Navaho-Hopi rehabilitation Act of 1950, has made provisions for school facilities on the Navaho and Hopi Reservation to meet the needs resulting from the tremendous increase in school enrollment growing out of the tribe's increasing interest in education and concerted effort to enroll all school-age children.

State Departments of Public Instruction in the four-state area have strengthened their Indian Education programs. Arizona and New Mexico have each created a

Division of Indian Education in the office of the State Superintendent of Public Instruction to coordinate state and federal educational programs for Indians. In these two states, some special programs, such as services of guidance and curriculum specialists, are provided on a state-wide basis to all schools with Indian children.

It has been said that when the history of twentieth century America is written, some of its most colorful pages will be those that tell what the Indian people have done to raise their own educational level. At the turn of the century, few Indians saw a need for formal education and fewer were in school. There was not a significant increase in Indians in school until after World War II. Young, writing in the Navaho Yearbook for 1958, had this to say:

> Although education in one form or another is an aspect of preparation for adulthood in all societies, and the Navaho people traditionally and historically trained their children in the techniques of life within the confines of Navaho culture, it was not until recent years that Navaho leaders and parents became generally convinced of the need for formal schooling as a preparation for life in a society that was no longer patterned exclusively on traditional Navaho culture and which was in the throes of rapid transition.[1]

In reviewing the history of education among the Navahos, he calls attention to the low educational level as late as 1946-47 and of the efforts the tribe has made to raise the educational level. He points out that in 1946-47 an estimated sixty-six per cent of the adult population had no schooling whatsoever and the median number of school years was less than one.

What are some of the tribes doing to raise the educational level of tribal numbers? Significant and salient features of a few practices by a few tribes are reviewed herewith. The reviews are not comprehensive. Some are unique in that they indicate considerable sacrifice by members of small tribes in order to educate their young. Considering ability alone, some of the tribes with the least ability to promote higher education are making the greatest effort.

The San Carlos Apache Tribe of Arizona has an active and energetic education committee. Tribal membership was estimated at 3,515 in 1959 by the Arizona Commission on Indian Affairs.[2] Activities of the tribe's education committee in promoting the Summer Youth Camp were reviewed earlier in this chapter. The first camp was held in the summer of 1959. The third annual youth camp was held during the summer of 1961 and a fourth is planned for 1962. Approximately 300 boys have been helped.

Raising funds for the camp is a major activity of the education committee. For the 1961 camp, the committee received donations amounting to $3,360. Campers were paid for their work and total earnings of eighty-eight campers was $3,329.22, or approximately $40.00 for each camper. Most of the campers were high school students. They were encouraged to use camp earnings for school expenses. Although the amount earned by campers is not great, the tribal leaders point out that the major objective is to provide work experiences and recreational activities for Apache boys during non-school months and thereby reduce delinquency.

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[1] Robert W. Young, The Navaho Yearbook, Fiscal Year 1958, Window Rock, Arizona: The Navaho Agency, 1958, p. 1.

[2] Arizona Commission on Indian Affairs, 1961 Annual Report, (Mimeographed Bulletin, Arizona Commission on Indian Affairs, Phoenix, 1961) p. 3.

The tribe has a ten-member education committee. They meet regularly each month. Six of the members are members of the tribal council. It administers the tribe's loan program. The loan program was made possible by a $6,000.00 grant to the council from a railroad. The entire amount was turned over to the education committee to provide financial assistance to college students, practical nurses, registered nurses and other students. The committee uses proceeds from a community picture show to reimburse non-council members on the committee for travel and other expenses incurred while serving on the committee. The movie receipts are also used to pay transportation for high school seniors to visit the University of Arizona and Arizona State University during the spring of the year in which they are to graduate.

The White Mountain Apache Tribe of Arizona has a long history of assistance to members who go to college. Tribal membership in 1959 was estimated at 5,000.[3] It has limited financial resources with which to finance tribal programs. It has a four-member education committee which meets monthly. All members of the education committee are also members of the council.

This tribe also sponsors a youth camp each summer. Separate camps are held for boys and girls. Sixty boys and 30 girls attend each camp for a two-week period. There are two camp sessions for boys and two for girls each summer, making it possible for 180 students to attend. Each camper is paid approximately six dollars per day, with one dollar being retained by the camp for meals and other living expenses. The cost to the tribe is approximately $6,000.00 per year. The Bureau of Indian Affairs provides camp instructors.

The White Mountain Apaches also provide scholarships to college students. Since July 1, 1958, fifty scholarships have been awarded at a cost to the tribe of $12,985.25. During the same period, the tribe spent $5,976.50 to assist twenty-eight college students by providing money for such specific needs as transportation to and from college, books, clothing, tuition, and other expenses.

The Southern Utes of Colorado have, for more than five years, been giving assistance to Indians who go go college. They provide scholarships, making educational loans, employ some college students in tribal offices or projects during summer months and assist students in finding employment. The education committee of the tribe administers all assistance programs. Although the tribe is small and only a few high school graduates go on to college, twenty-nine scholarships have been granted since July 1, 1958, at a cost to the tribe of $28,854.50. The tribal council has approved an educational loan program, but no college student has applied for a loan. One college student was employed by the tribe during the summer of 1961 to do clerical work in the tribal office.

The Pojoaque Pueblo Tribe of New Mexico is the smallest Indian tribe included in this study. There are nine families in the Pueblo and a total tribal membership of twenty-one. In 1959, the council drew $5,000 from their impoundment at the United Pueblo Agency and set up a scholarship fund. Two scholarships were provided during the 1960-61 school year. One of the students married during the year and the other entered the Armed Forces. There is now $2,000 left in the fund and two (possibly three) students will be ready to enter college during the 1962-63 school year. This is perhaps the greatest effort made by a small tribe to assist members who go to college.

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[3] Arizona Commission of Indian Affairs, op. cit., p. 3.

The Laguna Pueblo is the largest New Mexico Pueblo Tribe. Its program to assist Indians in college was started in the summer of 1961, when the council authorized $25,000 to be set up as a scholarship fund. Approximately $18,000 was expended during the 1961-62 school term. The tribe has income from minerals mined on the reservation and it is expected that its scholarship program will be continued. Tribal leaders have been able to obtain summertime employment for some college students in the reservation mines. A work relief program and assistance to college students in finding employment during non-school months were started during the 1961-62 school term, but statistics on the number of students helped and cost to the tribe are not available. One noticeable feature of the scholarship program is a requirement that the recipient make a written promise to work for the Pueblo after graduation. This provision was demanded by the whole council before passage of the scholarship ordinance.

The Mescalero Apache Tribe of New Mexico has provided scholarships and other types of assistance to members of the tribe who go to college, since 1954. Tribal leaders reported that they have spent an average of $8,000 each year since 1958 to provide scholarships. They grant an average of eight each year. The tribe has a three-member education committee. The committee visits colleges and universities where members are enrolled and confers with Indian students and college officials. It also administers the scholarship fund.

The Colorado River Tribes of Arizona have been providing assistance for six years to Indian students who go to college. They provide scholarships, educational loans, employment during non-school months, and assist students in finding employment. Educational activities are promoted through the Health, Welfare and Education Committee, a five-member committee that meets regularly on the first Tuesday of every month. Significantly, tribal leaders of the Colorado River Tribes do not consider education to be a crucial tribal problem. Most school age children attend one of three public schools. During the four-year period from July 1, 1958, to July 1, 1962, the tribe granted forty-one scholarships ranging in value from $50.00 to $1,000.00 at a total cost to the tribe of $20,275.00. It utilizes its loan program mostly to assist members to attend trade and technical schools; however, since 1955, three college loans have been made to students who could not establish tribal membership and thus qualify for a scholarship. During the summer of 1961, two college students were employed by the tribe to work on reservation resource projects, and job opportunities for two additional students were located by the tribe and transportation to the place of summer employment was provided.

Eight years ago the Ute Mountain Utes of Colorado authorized full scholarships as an inducement to members of the tribe to attend college. To date, no member has applied. Members who have finished high school and became eligible for scholarship assistance have preferred business and vocational training. The tribe has no record of a member attending any institution of higher learning during the period covered by this study.

The Jicarilla-Apache Tribe of New Mexico has a long history of assistance to members who go to college. It provides scholarships, employment to college students during non-school months, and it assists students in finding employment during summer months or after graduation. The tribe has an extremely active five-member education committee. All members of the committee are also members of the tribal council. This committee has promoted and sponsored summer recreation programs for all youths, has made follow-up visits to colleges and universities where tribal members were enrolled, and has arranged for high school seniors to receive appropriate guidance and counseling regarding careers and educational opportunities. During the three-year period from July 1, 1958, to July 1, 1961, thirty-three college scholarships were awarded at a cost to the tribe of $51,842.65. Individual scholarships range in size from $236.00 to $2,240.00. A significant feature of the scholarship program is that a student may receive a scholarship renewal if he remains in good standing at the school and maintains a "C" average after the first year. If the student fails to maintain this standard for two years in succession, he can renew his scholarship only by financing his own attendance for a year and giving evidence of good faith in desiring a college education. Tribal scholarships are also applicable to correspondence type of courses.

During the summer of 1961, the tribe employed eleven students in tribal offices, youth camps, and work on reservation resource projects. The tribe sponsors a youth camp each summer for several hundred youth.

The Navaho Tribe has the most comprehensive program of assistance to college students of any Southwest Indian tribe. Its program is also the oldest. It has an active six-member Education Committee to promote education and a six-member scholarship committee to administer the scholarship program. The tribe has made educational loans to deserving students for more than fifteen years. The earliest loans were small stipends and were seldom adequate to defray all expenses. When scholarships became available in 1954, loans were continued for those members who desired education beyond high school, but could not qualify for a scholarship. The typical loan a student receives is $500.00 per year whereas the typical scholarship a student may receive is as much as $1200 or more a year. The loan program was suspended during the 1961-62 school year.

During the summer of 1961, the Navaho tribe and Bureau of Indian Affairs jointly sponsored a summer youth recreation program. This program provided employment for approximately 350 Navaho youths -- mostly college students and high school graduates. Previous to 1961, many students were employed by the tribe to do clerical work in tribal offices, work in tribal industries, reservation resource projects, and community development programs. Through arrangements with the Bureau of Indian Affairs, qualified Navaho youth were given preference for summertime work in Bureau offices.

The activities of the Education Committee of the Navaho tribe have been outstanding. It has successfully promoted education for more than ten years. It has been largely through the work of this committee that the percentage of in-school Navaho children has increased from less than fifty per cent in 1946 to more than ninety per cent in 1961-62. Some outstanding work of this committee during the past five years includes:

1. Promotion of a "back-to-school" program to encourage older youth to return to school.

2. Publication of "The Navaho Times," a weekly newspaper circulated widely both on and off the reservation, and now, by council action, declared the official publication of the Navaho tribe.

3. Promotion of the Navaho Youth Program to provide community recreational activities for Navaho youth during non-school months.

4. Promotion and sponsorship of the Orientation Program for Navaho College students held each summer on the campuses of the Arizona State University and the University of New Mexico.

5. Promotion of the annual Navaho Education Conference. The sixth conference was held at Ft. Defiance, Arizona, in February, 1962.

6. Promotion of an annual Navaho Youth Conference. The second conference was held at Shiprock, New Mexico, in January, 1962.

7. Administration of a clothing program to provide clothes to Navaho youth in school.

8. Coordination of the Indian Education programs of all agencies and groups active in education of Navaho children.

9. Promotion of adult education and literary programs for the Navaho people.

10. Promotion of activities and events on the Navaho Reservation to encourage the enrollment of all school age children, including six year olds in school.

Fortunately, the Navaho Tribe has considerable income from the development of timber, oil, gas, coal and uranium resources. All revenue from such resources accrue to the tribe and is not apportioned to members in per capita payments. Navaho tribal leaders interviewed during the course of this study consider education, both of adults and youth, a most crucial issue as indicated by the following statement made by Paul Jones, Chairman of the Navaho Tribal Council:

> "I think the education of parents is important. If the children have a background of educated parents, they will find it easier. It is much more difficult for the Navaho who starts from scratch. It's harder if you have no start at all. I think this is the trouble. They have no ambition, and not the patience to persevere. Perhaps the next generation will be different. There are exceptions, but I think this is basically true."

The Gila River Pima-Maricopa Tribe is another tribe with limited tribal resources and revenue. Nevertheless, the tribe is strongly supporting higher education within the limitations resulting from inadequate tribal finances.

This tribe has a scholarship program which was instituted in 1961. All grants were made to high school students.

There is no education committee as such as a part of tribal government. The Advisory Committee of the tribe has the responsibilities for both the education committee and the scholarship committee.

Nelson Jose, Governor of the Gila River Pima-Maricopa Tribe said: "We must try and encourage our students who have attended college to return and assist the Tribe in the area of their training. We have great need for such assistance and progress can result from this approach."

The Hopi Tribe in northern Arizona are an interesting example of interest without income. Abbott Sekaquaptewa, the present Chairman, is a strong advocate of higher education but pointed out: "We just don't have the money for the needed programs. It's pretty hard to put students through college on encouragement only."

In 1958-59 an outside organization from New York made scholarships available to the Tribe. Evidentally $11,000 were available for use in that one year. However, due to lack of funds, there never has been a Tribal Scholarship Program.

The Hopi Tribe has a nine member education committee which receives no remuneration for their services.

Mr. Sekaquaptewa explained the necessity for acquiring an adequate education and retaining pride in one's own culture: "Our people must realize they can get an education and still follow the Hopi way of life."

The Papago Tribe has only recently begun to develop tribal programs to assist students to go to college. For this reason they are of special interest. The Papago constitute the second largest tribe in the United States and have been faced with a demanding and difficult environment and the absence of adequate tribal revenue.

Progress on the Papago has been relatively slow and achieved only after considerable effort. The Bureau of Indian Affairs and the Papago Tribe prepared and submitted to Congress a program for Papago rehabilitation. It was patterned after a similar proposal for Navaho-Hopi rehabilitation. Congress acted favorably on the latter and ignored the former. Tribal leaders still express hope that some day a comprehensive program for Papago development will get Congressional approval.

In discussing present problems facing his tribe Cipriano Manuel, Chief Judge for the Papago Tribe, declared: "We are living on the prestige of our ancestors. If we fail to stand up and fight for what we believe then we deserve to lose. That is the situation all too frequently today. The Indian people are too passive and quiet."

The Salt River Pima-Maricopa Tribe with its location immediately east of Phoenix sits on land desired by many. The tribe has encouraged students to pursue higher education. The Salt River Pima-Maricopa assist students to go to college with a scholarship program and a loan program.

There is an education committee composed of three members. This committee has been very active and has sponsored an Achievement Night when students are given awards and recognition. In addition, members of the education committee, accompanied by students, have been able to attend many of the conferences on Indian Education held in various parts of the Southwest.

Vernon Smith, present Chairman of the Tribe, stated: "Students should attend Tribal Council meetings so they could understand the many problems facing our people and realize the tremendous need for education."

The Southern Ute Tribe has a very extensive program to assist Indian students who go to college. The following types of assistance are provided: 1) Scholarships, 2) Loans, 3) Employment by Tribe during non-school months, and 4) Tribal assistance in finding employment.

An interesting facet of the Southern Ute educational efforts is the Trainee Program for 10th, 11th, and 12th graders. The program provided employment in tribal offices so the students gain knowledge about the Southern Ute Tribe. David Box, Program Director of the Tribe, delcared: "We want our students to know something about their tribal government."

The Tribe has a five member education committee which also acts as the scholarship committee.

The Ute Tribe of Utah has developed a strong and comprehensive Tribal Program in many areas. Since members of the tribe receive per capita payments Tribal leaders declare there is not a great need to have an extensive scholarship program. The Ute Tribe assists Indian students who go to college in these ways: 1) Scholarships, 2) Employment, 3) Tribal assistance in finding employment, and 4) Guidance and Counseling Services.

Francis McKinley, Director of Community Services for the Ute Tribe, has been instrumental in assisting the Tribe during these years of great growth.

The Tribe has an education committee composed of three members. The committee has sponsored events such as: 1) Summer Youth Camp, 2) a Counseling Program from the first year in school through college, 3) Leadership Training Program which is a kind of human relations project rather than training in leadership skills, and 4) a Recreation Program.

It can readily be observed that a good start has been made in providing tribal programs to encourage and to assist Indian youth in higher education. Perhaps the greatest gain has been the firm resolve and dedication on the part of most tribal leaders to extend and to improve their programs. It appears obvious that great strides forward will be made in the next fqw years, limited only by the resources which tribal leaders can develop for higher education of their youth.

CHAPTER VI: INDIANS IN SCHOOL

Collection of Data. The information on individual Indian students was collected from several sources. Each institution of higher learning in the four state area was requested to send to the research staff the name of a person on their campus who was familiar with some of the Indian students at that school. If the research staff had prior knowledge of someone on that campus who would meet this qualification, his name and this knowledge was mentioned in the request. By this process one person at each institution became responsible for providing the names of the Indian students who had withdrawn, had not returned, or had graduated during the prescribed time limits, or who was currently enrolled. This person, or someone he selected, became responsible for interviewing each Indian student at his institution and any Indian drop-outs that he might conveniently locate. Using information obtained from the students, this person also interviewed faculty members who had knowledge of these students. The information concerning the students' high school activities was obtained from the various high schools by the research staff. The staff also located and interviewed drop-outs on the Indian reservations.

The information was collected on instruments prepared by the staff. They were written after a two day conference of tribal and college leaders called for that purpose. Frequently, the instruments were not filled out completely. As a study of the instruments will suggest, they require time and patience to complete. Even if the instrument were not answered completely, it was used on the assumption that the information it did contain would add to the size of the sample for some of the variables and thus tell more than would be known without it.

An Indian was defined as a person who considered himself as an Indian and was so considered by the community in which he lived. All students identified as Indians were included in this study who were enrolled in an institution of higher learning in Arizona, Colorado, New Mexico, or Utah, since September of 1958. The cut-off date for accepting the names of these students was February of 1962. An Indian was classified as a drop-out if he was so identified by February of 1962. The number and per cent of Indians from each school thus identified is given in Table XLIX.

To help form some base for approximate comparisons, similar information was also gathered on a stratified sample of 50 non-Indian students who were attending Arizona State University, and were thus readily available for the collection of the appropiate data. These non-Indians were selected in such a way as to match Indian students at Arizona State University with respect to sex, subject major, school year and whether the student lived on or off campus. As with the Indian students, the questionnaires collected were used even though some information was missing. The computations then were always based only on those cases for whom that part of the information was available.

TABLE XLIX

SCHOOL STATUS AND COLLEGE ATTENDED

School	Indians In School		Indian Drop-Outs		Totals	
	N	%	N	%	N	%
Arizona						
Eastern Arizona Junior College	11	2.6	1	0.4	12	1.8
Grand Canyon College	4	1.0	0	0	4	0.6
Phoenix College	22	5.3	7	3.0	29	4.4
Arizona State University	71	17.1	21	8.9	92	14.1
University of Arizona	19	4.6	9	3.8	28	4.3
Arizona State College	76	18.3	31	13.1	107	16.4
Colorado						
Adams State College	0	0	14	5.9	14	2.1
Ft. Lewis A & M	72	17.3	21	8.9	93	14.2
Western State College	1	0.2	0	0	1	0.2
Loretto Heights College	2	0.5	0	0	2	0.3
Colorado College	3	0.7	0	0	3	0.5
Rockmont College	1	0.2	0	0	1	0.2
U. S. Air Force Academy	1	0.2	0	0	1	0.2
Colorado State University	0	0	1	0.4	1	0.2
New Mexico						
University of New Mexico	61	14.7	76	32.1	137	21.0
College of St. Joseph	7	1.7	13	5.5	20	3.1
Eastern New Mexico University	5	1.2	0	0	5	0.8
St. Michaels College	4	1.0	2	0.8	6	0.9
New Mexico A & M	5	1.2	9	3.8	14	2.1
New Mexico Western College	12	2.9	4	1.7	16	2.5
New Mexico Highland University	0	0	1	0.4	1	0.2
Utah						
Brigham Young University	26	6.2	17	7.2	43	6.6
Carbon Junior College	1	0.2	3	1.3	4	0.6
University of Utah	4	1.0	0	0	4	0.6
Utah State University	7	1.7	6	2.5	13	2.0
Westminister College	1	0.2	0	0	1	0.2
Weber College	0	0	1	0.4	1	0.2
TOTALS	416	100.0	237	100.1	653	100.3

Analysis of the Data. The major portion of the analysis of the data for this study was carried out on the IBM-709 Computer located at the Western Data Processing Center, Graduate School of Business Administration, University of California at Los Angeles. Since the primary purpose of the study was that of describing the status of Indians in higher education in the Rocky Mountain Region, most of the work was done through the use of the regular Questionnaire Analysis Program I, Modification 4, and the Correlation Program as prepared by the Western Data Processing Center's staff.

The analysis, therefore, consisted largely of making frequency counts and determining the proportion of persons who responded each of several ways to each question. A separate analysis was made for the 416 Indians in school, for the 237 Indians who were identified as having dropped out of school by February 1962, and for the stratified sample of 50 non-Indian students.

Whenever it was feasible, comparisons were made between the Indians in school and the Indian drop-outs and between the Indians in school and the non-Indians by means of the Kolmogorov-Smirnov or Chi Square approximation tests[1] to determine whether the two groups could be considered to have been independent samples drawn from the same population. In every instance in which such a test was made, the probability of rejecting the null hypothesis (the significance level) was determined, and this is given at the bottom of the table in which the data is presented.

Pearson Product-Moment Correlation was used to describe the degree of relationship between sixty-nine potential predictor variables and grade point averages as measured on a three digit scale going from 0.00 to 4.00. Levels of significance for these indexes were determined by referring to a table of the 5% and 1% points for r and R.[2] For potential predictor variables which were not measured on a continuous scale, simple expectancy tables were computed from which the proportion of persons in each category who received various grade point averages (0.00 to 1.49, failing; 1.50 to 1.99, barely passing; 2.00 to 2.74, average; 2.75 to 3.49, above average; 3.50 to 4.00, highest) can be seen. Means and standard deviations were also computed for each of the variables used in the correlation analysis as well as a few other variables when it seemed appropriate.

In addition to the analyses carried out as a regular part of this study, Quimby[3] carried out a separate investigation using much of the same data. Using as subjects only those Indian students located in Arizona colleges for whom complete data were available, he carried out a discriminant function analysis[1] comparing 105 successful and 41 non-successful Indian students on 10 cultural, 10 social, 9 economic and 14 academic variables.

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[1] Sidney Siegel, Non-Parametric Statistics for the Behavioral Sciences. New York: McGraw-Hill Book Co. 1956, pp. 127-136.

[2] George W. Snedecor, Statistical Methods (4th Ed.) Ames, Iowa: Iowa State College Press, 1946, p. 351.

[3] Robert J. Quimby, Indian Students in Arizona Colleges; A Discriminant Analysis of Select Variables That Contribute to Success and Failure. A dissertation in preparation for presentation in partial fulfillment of the requirements for the degree, Doctor of Education, College of Education, Arizona State University, Tempe, Arizona, 1962.

Measurement of the Variables. Since most of the variables of concern in this study were translated into straightforward questions for which one of several logical possible responses could be selected, it is not necessary to go into great detail about the recording of most of the responses. What was done can be readily inferred by examining the actual questionnaires used. Rather, this section will be devoted to a description of the procedures followed in handling test scores, ratings by others, rankings by the subjects themselves as well as by others, and the few free response questions.

The questionnaires used asked both the colleges and the high schools to report any scores available on standardized tests of aptitude, ability, achievement, and interests. As was anticipated, a great variety of different tests had been used. When the results had been received, a tabulation was made to determine the number of subjects on whom information was available for each different test reported. Only those tests for which total scores, or some part scores, were available on 30 or more subjects were included in the analysis.[2] Since correlational analysis requires information on pairs of variables, the sample size was reduced further when computing correlations. Although they were computed, correlations based on less than 10 cases have not been reported in this study.

While most institutions were able to report the raw scores, some gave only derived scores. If an institution reporting derived scores indicated what norms were used, the proper tables were used to reconvert the scores into items right; where no such information was given, published norms which, in the judgment of the investigators, seemed most appropriate were used to accomplish the conversion. While this may have led to some increase in unreliability, it was felt this would not greatly effect any important relationship and was better than no information.

A similar decision was made when different forms of the same test were reported by different institutions. When the publisher's data indicated the two forms were essentially equated, or when the investigators, upon examining the content of the two forms, felt they were essentially equivalent, the results from the separate forms were pooled and reported as if they had been obtained on one test.

On those questions which asked for ratings of the subject, it was hoped to obtain the information from at least three different raters. Although this was not possible in some instances, it was accomplished with a majority of the cases. In any case, whenever the rating scale contained more than three scale positions, the median value assigned by those who did the rating was determined and reported.

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[1] C. Radhakrishna Rao, Advanced Statistical Methods in Biometric Research. New York: John Wiley & Sons, Inc., 1952, pp. 236-272.

[2] Since scores were not always available for all parts of every test, some means and standard deviations are reported on less than 30 cases.

For those traits where the rating scale contained only three positions (e. g., when instructors were asked to indicate the subject's chances of success as compared with other Indians, and as compared with non-Indians) the simpler procedure of using the sum of ranks was employed. In those few instances, where other than 3 ratings were obtained, the appropriate multiplier was applied to the sum to convert it to an equivalent for 3 ratings. For example, if only two persons had rated the subject the sum was multiplied by 3/2; if four persons had rated the subject, the sum of ratings was multiplied by 3/4.

For a number of questions (e. g., "experiences which seemed formidable" and "reasons for withdrawing from school") the subjects themselves, or some other persons, were asked to assign a rank order to the possibilities, each according to its importance. Because the directions for such questions asked the respondent to place in rank order only those items which applied to the specific situation described, it was necessary to develop a rationale to assign proper values to those items not ranked by a particular subject or rater. Since the only information available about unranked items was that they all had ranks lower than the last item assigned a rank (i. e., there was no basis for placing unranked items in a particular order) the median of the unassigned ranks was used for each item not ranked. For example, if 4 of 9 items were ranked, the five unranked items would all be assigned a value of 7 which is the median of the unassigned ranks 5, 6, 7, 8 and 9.

In those instances where several persons did the ranking for a given student, the median of the ranks assigned each item was determined. Thus, a single value could be recorded for each item for each subject.

The answers to some of the questions asked, for example, "What reasons did you have for going to college?" were recorded by the interviewers in the students' own words, rather than selected from a list of possible responses. Before an analysis of such responses was possible, it was necessary to group together all those answers which suggested the same idea but were expressed in different words. This task was accomplished by first making a list of a large sample of responses. Then, after studying this list, a shorter list of major categories which seemed to include all the independent ideas expressed was formulated. Next, several judges were asked to independently classify each response into one of the categories. Whenever a major disagreement among the judges occured, they were to indicate their reasons for classifying the response as they did. As a result of such a discussion, guidelines were formulated for assigning responses to particular categories or where this did not seem effective, a revised system of categories was evolved. This process continued until it was possible for several persons to assign the responses to appropriate categories with very little inconsistency from person to person. These categories and guidelines were then used for the entire set of responses obtained. To further insure consistency over all subjects, only one person did the categorizing for a given question.

Whenever a number of similar responses were given to the "other" category of precoded questions, the same procedure described above was used. Thus the "other" category reported in the tables include only a combination of relatively unique responses.

Cultural Background. The Indian students identified in this part of the study represent 89 tribes. Thirty-seven of these tribes are located in Arizona, Colorado, New Mexico, and Utah. Three hundred ninety-six of the 479 students on whom tribal membership is given are members of these Southwestern tribes. Two other groups with members in school, the Prescott Yavapai and the Tewa, are located in this area, but they do not have a formally organized government and are therefore not considered as tribes for purposes of this study. Table L, which presents the number of students (both in school and drop-out) in higher education from each tribe, shows that 233 are Navaho, 30 are Hopi, 19 are Laguna Pueblo, 10 are Gila River Pima-Maricopa, 10 are San Carlos Apache, 9 are Colorado River Tribes, 8 are Isleta Pueblo, 8 are Papago, 7 are Acoma Pueblo, 7 are White Mountain Apache, 7 are Sioux, and the others have lesser numbers. Eight southwestern tribes have no members and seven southwestern tribes have one member identified by this study as in college. It should be repeated that the study relied on the memory and diligence of selected college officials and on Indian students for the names and tribes of the Indian students included in the study. Thus, it is very likely that a tribe which is reported as having no members in college, or only one, are accurately reported.

Table LI points out that 82 per cent of the Indians (both in school and drop-outs) are "full-bloods", 7 per cent are three-quarters Indian, and 7 per cent are half Indian. It should be kept in mind that this study defined as Indian anyone who considered himself as an Indian and who was so considered by his community. It would be more accurate to say that if a student is considered as an Indian the chances are great that he is a full-blooded Indian. The interesting question of whether full-blooded Indians are more likely to go to college than half-blooded Indians is not answered by this study.

Table LII points out that 72 per cent of the Indians (both in school and drop-outs) included in this study were born on a reservation. Table LIII points out that approximately 14 per cent of the Indians (both in school and drop-outs) never lived on a reservation.

Thirty-six per cent of the Indians said they lived all their lives on the reservation. The question used to obtain this information was somewhat ambiguous and it is possible that some respondents said they did not live all their lives on the reservation, meaning that they had gone to school off the reservation, and therefore, as having lived off the reservation. The intention of the question was not to include school life in a dormitory, for instance, as living off-reservation.

Table LIV shows a relationship between whether or not the student lives on the campus and whether or not he lives on a reservation. For instance, 38 per cent of the Indian students living on the campus live on a reservation, and 26 per cent of the students living off campus live on a reservation. Eighteen per cent living on campus live off a reservation, and 18 per cent living off campus live off a reservation. In other words, those from a reservation are more likely to live on the campus than off. Those not living on a reservation are rather equally divided between living on and off the campus. It is also shown in this table that 64 per cent of the Indian students considered their home to be on a reservation.

TABLE L

SCHOOL STATUS AND TRIBAL MEMBERSHIP

Tribe	Indians in School		Indian Drop-Outs			
	N	%	N	%	N	%
Acoma Pueblo	6	1.6	1	0.9	7	1.5
Camp Verde Yavapai Apache	1	0.3	0	0	1	.2
Cochita Pueblo	3	0.8	0	0	3	.6
Colorado River Tribe	9	2.5	0	0	9	1.87
Ft. McDowell Mohave-Apache	0	0	0	0		
Gila River Pima Maricopa	9	2.5	1	0.9	10	2.08
Havasupai	0	0	0	0		
Hopi	23	6.3	7	6.0	30	
Hualapai	3	0.8	0	0	3	.62
Isleta Pueblo	6	1.6	2	1.7	8	1.67
Jemez Pueblo	0	0	0	0		
Jicarilla Apache	4	1.1	1	0.9	5	1.04
Kaibab Paiute	0	0	0	0		
Laguna Pueblo	17	4.7	2	1.7	19	3.96
Mescalero Apache	0	0	1	0.9	1	.2
Nambe Pueblo	0	0	0	0		
Navaho	171	47.0	62	53.0	233	48.64
Papago	6	1.6	2	1.7	8	1.67
Picuris Pueblo	0	0	0	0		
Pojoaque Peublo	0	0	0	0		
Salt River Pima	4	1.1	2	1.7	6	1.25
Sandia Pueblo	0	0	0	0		
San Carlos Apache	6	1.6	4	3.4	10	2.08
San Felipe Pueblo	1	0.3	0	0	1	.2
San Ildefonso	21	0.3	0	0	1	.2
San Juan Pueblo	2	0.5	1	0.9	3	.62
Santa Ana Pueblo	41	0.3	1	0.9	2	.4
Santa Clara Pueblo	4	1.1	0	0	4	.83
Santa Domingo Pueblo	2	0.5	0	0	2	.4
Southern Ute	1	0.3	1	0.9	2	.4
Taos Pueblo	4	1.1	0	0	4	.83
Tesuque Pueblo	1	0.3	0	0	1	.2
Tewa	3	.8	3	2.6	6	1.25
Ute Mountain	0	0	4	3.4	4	.83
Ute Tribe of Utah	3	0.8	3	2.6	6	1.25
White Mountain Apache	5	1.4	2	1.7	7	1.46
Zia Pueblo	1	0.3	0	.0	1	.2
Zuni Pueblo	3	0.8	1	0.9	4	.83
Prescott Yavapai	1	0.3	0	0	1	.2
TOTALS	298		98		396	

TABLE L (CONTINUED)

Tribe	Indians in School N	Indians in School %	Indian Drop-Outs N	Indian Drop-Outs %	N	%
Creek	4	1.1	1	0.9	5	1.04
Sioux	7	1.9	0	0	7	1.46
Delaware	1	0.3	0	0	1	.2
Ponca	1	0.3	0	0	1	.2
Stoney	1	0.3	0	0	1	.2
Cherokee	6	1.6	0	0	6	1.25
Mission	1	0.3	0	0	1	.2
Quechan	0	0	0	0		
Omaha	2	0.5	0	0	2	.41
Klamath	0	0	0	0		
Comanche	5	1.4	0	0	5	1.04
Northern Cheyenne	1	0.3	0	0	1	.2
Cheyenne	1	0.3	1	0.9	2	.41
Choctaw	1	0.3	0	0	1	.2
Ottawa	1	0.3	0	0	1	.2
Paiute	4	1.1	0	0	4	.83
Shoshone	0	0	0	0		
Pawnee	4	1.1	1	0.9	5	1.04
Chippewa	1	0.3	0	0	1	.2
Hoopa	1	0.3	0	0	1	.2
Chuckchansi	1	0.3	0	0	1	.2
United Pueblo	1	0.3	0	0	1	.2
Seneca	3	0.8	1	0.9	4	.83
Oneida	0	0	1	0.9	1	.2
Matinecock	1	0.3	0	0	1	.2
Catawba	3	0.8	2	1.7	5	1.04
Mohawk	2	0.5	0	0	2	.41
Washoe	0	0	0	0		
Kiowa	1	0.3	0	0	1	.2
Caddo	2	0.5	0	0	2	.41
Witchita	0	0	0	0		
Yurok	1	0.3	0	0	1	.2
Winnebago	1	0.3	0	0	1	.2
Shawnee	1	0.3	0	0	1	.2
Yakima	0	0	0	0		
Rosebud Sioux	1	0.3	0	0	1	.2
Seminole	1	0.3	0	0	1	.2
Colville	1	0.3	0	0	1	.2
Spokane	0	0	0	0		
Nez Perce	0	0	1	0.9	1	.2
Chemahueve	0	0	1	0.9	1	.2
Cheyenne Sioux	0	0	1	0.9	1	.2
Ft. Peck Sioux	0	0	1	0.9	1	.2
Ft. Totem Sioux	0	0	0	0		
Walkee River Paiute	0	0	1	0.9	1	.2
Onondonga	0	0	0	0		
Assiniboine	0	0	2	1.7	2	.41
Blackfeet	0	0	0	0		
Siletz	0	0	0	0		
Allakaket	0	0	1	0.9	1	.2
TOTAL RESPONSES	XXX=1	XXX=0.3	XXX=1	XXX=0.9		
	363	364	116	117	479	

For Indians in school vs. Indian drop-outs, P=.20

TABLE LI

SCHOOL STATUS AND DEGREE OF INDIAN BLOOD

Degree of Indian Blood	Indians in School		Indian Drop-Outs		Total	
	N	%	N	%		
4/4	297	81.4	98	83.8	395	81.9
3/4	30	8.2	5	4.3	35	7.3
1/2	27	7.4	8	6.8	35	7.3
1/4	8	2.2	5	4.3	13	2.7
1/8	3	.8	1	.9	4	.8
TOTAL	365		117		482	100.0

For Indians in school vs. Indian drop-outs, P=.90

TABLE LII

SCHOOL STATUS AND PLACE OF BIRTH

Place of Birth	Indians in school		Indian Drop-Out		Total	
	N	%	N	%		
On reservation	255	69.5	102	81	357	72%
Off reservation	112	30.5	24	19	136	28%
TOTAL	367	100.0	126	100	493	100%

For Indians in school vs. Indian drop-outs, P=.10

TABLE LIII

SCHOOL STATUS & PART OF LIFE SPENT ON RESERVATION

Length of Time on Reservation	Indians in school		Indian Drop-Outs		Total	
	N	%	N	%	N	%
None	52	14.4	13	11.2	65	14.
About 1/4	58	16.1	22	19.0	80	16.
About 1/2	49	13.6	17	14.7	66	14.
About 3/4	70	19.4	20	17.2	90	19.
All of life	132	36.6	44	37.9	176	37.
TOTAL	361	100.1	116	100.0	477	100.

For Indians in school vs. Indian drop-outs, P=.90

Table LV points out that 55 per cent of the Indians in higher education are male.

Table LVI shows that 20 per cent of the Indians in school are the only child or children in their family. Nine per cent have one sibling, 10 per cent have two siblings, 13 per cent have three siblings. In other words, half the Indians in school come from families in which there are four or fewer children. Forty-five per cent of the non-Indians are the only child in their family. Twenty per cent have one sibling. Thus 60 per cent of the non-Indians come from families in which there are two or fewer children.

Table LVII shows that 37 per cent of the Indians and 84 per cent of the non-Indians come from homes in which English is always spoken. Approximately four per cent of the Indians and none of the non-Indians came from homes in which English is never spoken.

According to tables LVIII and LIX 73 per cent of the Indians can speak a tribal language and 83.5 per cent can understand a tribal language. The large number of non-Indians who speak or understand a second language is explained by the fact that many of the students studied a second language in high school or college. Table LX shows that 59 per cent of the Indians and 8 per cent of the non-Indians learned English as a second language. Table LXI indicates the school status and mother's and father's tribal membership.

The mean age of the mothers of the Indians is 51.5; for the non-Indians it is 47.1. The mean age of the fathers of the Indians in school is 57.3 while for the non-Indians it is 53.98. This is shown in Tables LXII and LXIII.

Tables LXIV and LXV show the educational attainments of the fathers and mothers. Ten per cent of the Indian mothers have not completed any grade of school and ten per cent have been to college. None of the non-Indian mothers has failed to complete any grades of school and 23 per cent have been to college. Thirty-six per cent of the Indian mothers and 59 per cent of the non-Indian mothers have completed the eleventh or twelfth grade.

Of the Indian fathers, 8.8 per cent have not completed any grades of school and about 14 per cent have been to college. None of the non-Indian fathers failed to complete any grades of school and 37 per cent have been to college.

Table LXVI shows the educational attainment of older siblings. The Indians in college were more likely to have older siblings, but they were less likely to have an older sibling who had graduated from college. More than half of the older siblings of the non-Indians had graduated from college, while only 16 per cent of the older siblings of the Indians had graduated from college.

Table LXVII shows that 87 per cent of the Indians and 90 per cent of the non-Indians report that their parents actively encourage their attendance at college.

TABLE LIV

PLACE OF SCHOOL AND HOME RESIDENCE

Place of Residence	Indians in school N	Indians in school %	Indian Drop-Outs N	Indian Drop-Outs %	Non-Indian N	Non-Indian %
On campus On reservation	136	37.9	50	42.4	0	.0
Off campus Off reservation	64	17.8	15	12.7	21	44.9
On campus Off reservation	65	18.1	22	18.6	27	55.1
Off campus On reservation	94	26.2	31	26.3	0	.0
TOTAL	359	100.0	118	100.0	48	100.0

For Indians in school vs. Indian drop-outs, P=.70
For Indians in school vs. Non-Indians, P=.0005

TABLE LV

SCHOOL STATUS AND SEX OF STUDENTS

Sex	Indians in School N	Indians in School %	Indian Drop-Outs N	Indian Drop-Outs %	Non-Indians N	Non-Indians %
Male	203	55.3	60	47.6	34	68.0
Female	164	44.7	66	52.4	16	32.0
TOTALS	367	100.0	126	100.0	50	100.

For Indians in school vs. Indian drop-outs, P=.40
For Indians in school vs. Non-Indians, P=.30

TABLE LVI

SCHOOL STATUS AND SIZE OF FAMILY (SINGLE STUDENTS ONLY)

Number of Children	Indians in School N	Indians in School %	Indian Drop-Outs N	Indian Drop-Outs %	Non-Indians N	Non-Indians %
Only child	59	19.5	11	11.5	18	45.0
2	26	8.6	5	5.2	8	20.0
3	30	9.9	5	5.2	7	17.5
4	40	13.2	14	14.6	4	10.0
5	30	9.9	11	11.5	2	5.0
6	47	15.6	16	16.7	1	2.5
7	23	7.6	11	11.5	0	0
8	19	6.3	8	8.3	0	0
9 or more	28	9.3	15	15.6	0	0
	302		96		40	

For Indians in school vs. Indian drop-outs, P=.02
For Indians in school vs. Non-Indians, P=.0005

TABLE LVII

SCHOOL STATUS AND THE DEGREE TO WHICH ENGLISH IS SPOKEN AT HOME

English spoken at home	Indians in School N	Indians in School %	Indian Drop-Outs N	Indian Drop-Outs %	Non-Indians N	Non-Indians %
Always	135	36.9	37	32.5	41	83.7
Usually	118	32.2	45	39.5	6	12.2
Some	97	26.5	23	20.2	2	4.1
Never	16	4.4	9	7.9	0	.0
TOTALS	366	100.0	114	100.1	49	100.0

For Indians in school vs. Indian drop-outs, P=.80
For Indians in school vs. Non-Indians, P=.0005

TABLE LVIII

SCHOOL STATUS AND ABILITY TO SPEAK THE TRIBAL LANGUAGE*

Speaks a tribal language	Indians in School		Indian Drop-Outs		Non-Indians*	
	N	%	N	%	N	%
Yes	266	72.9	84	72.4	17	37.0
No	99	27.1	32	27.6	29	63.0
	365	100.0	116	100.0	46	100.

For Indians in school vs. Indian drop-outs, P=.90
For Indians in school vs. Non-Indians, P=.0005
*For non-Indians the question asked for ability to speak a second language

TABLE LIX

SCHOOL STATUS AND ABILITY TO UNDERSTAND A TRIBAL LANGUAGE*

Understands a tribal language	Indians in School		Indian Drop-Outs		Non-Indians*	
	N	%	N	%	N	%
Yes	303	83.5	100	85.5	21	43.8
No	60	16.5	17	14.5	27	56.3
TOTALS	363	100.0	117	100.0	49	100.1

*For non-Indians the question asked for the ability to speak a second language
For Indians in school vs. Indian drop-outs, P=.90
For Indians in school vs. Non-Indians, P=.0005

TABLE LX

SCHOOL STATUS AND ENGLISH AS A SECOND LANGUAGE

English as a second language	Indians in School		Indian Drop-Outs		Non-Indians	
	N	%	N	%	N	%
Yes	215	59.4	62	54.9	4	8.2
No	146	40.3	51	45.1	45	91.8
TOTALS	361	99.7	113	100.0	49	100.0

For Indians in school vs. Indian drop-outs, P=.80
For Indians in school vs. Non-Indians, P=.0005

TABLE LXI

SCHOOL STATUS AND MOTHER'S AND FATHER'S TRIBAL MEMBERSHIP

	INDIANS IN SCHOOL				INDIAN DROP-OUTS				TOTAL			
	Mother		Father		Mother		Father		Mother		Father	
Tribe	N	%	N	%	N	%	N	%	N	%	N	%
Acoma Pueblo	6	1.7	4	1.1	1	..9	1	.9	7	1.5	5	1.10
Camp Verde Yavapai Apache	1	.3	1	.3	0	0	0	0	1	.2	1	.22
Cochito Pueblo	3	.8	1	.3	0	0	0	0	3	.7	1	.22
Colorado River Tribes	8	2.2	6	1.7	0	0	0	0	8	1.7	6	1.32
Ft. McDowell Mohave-Apache	0	0	0	0	0	0	0	0	0	0	0	0
Gila River Pima-Maricopa	10	2.8	10	2.8	2	1.7	2	1.7	12	2.6	12	2.65
Havasupai	0	0	0	0	0	0	0	0	0	0	0	0
Hopi	24	6.6	29	8.	8	6.9	6	5.2	32	7.0	35	7.74
Hualapai	2	.6	3	.8	0	0	0	0	2	.4	3	.66
Isleta Pueblo	8	2.2	6	1.7	2	1.7	2	1.7	10	2.2	8	1.76
Jemez Pueblo	0	0	0	0	0	0	0	0	0	0	0	0
Jicarilla Apache	2	.6	3	.8	1	.9	1	.9	3	.66	4	.88
Kaibab Paiute	0	0	0	0	0	0	0	0	0	0	0	0
Laguna Pueblo	14	3.9	10	2.8	3	2.6	2	1.7	17	3.73	12	2.65
Mescalero Apache	0	0	1	.3	0	0	1	.9	0	0	2	.44
Nambe Pueblo	0	0	0	0	0	0	0	0	0	0	0	0
Navaho	166	46.	172	47.4	59	50.9	62	53.4	225	49.43	234	51.76
Papago	7	1.9	7	1.9	1	.9	2	1.7	8	1.76	9	1.99
Picuris Pueblo	0	0	0	0	0	0	0	0	0	0	0	0
Pojoaque Pueblo	0	0	0	0	0	0	0	0	0	0	0	0
Salt River Pima	4	1.1	3	.8	2	1.7	0	0	6	1.32	3	.66
Sandia Pueblo	0	0	0	0	0	0	0	0	0	0	0	0
San Carlos Apache	6	1.7	6	1.7	4	3.4	4	3.4	10	2.2	10	2.21
San Felipe Pueblo	1	.3	0	0	0	0	0	0	1	.22	0	0
San Ildefonso	1	.3	1	.3	0	0	0	0	1	.22	1	.22
San Juan Pueblo	3	.8	2	.6	2	1.7	1	.9	5	1.1	3	.66
Santa Ana Pueblo	1	.3	1	.3	1	.9	1	.9	2	.44	2	.44
Santa Clara Pueblo	4	1.1	1	.3	0	0	0	0	4	.88	1	.22
Santa Domingo Pueblo	1	.3	1	.3	0	0	0	0	1	.22	1	.22
Southern Ute	1	.3	0	0	1	.9	1	.9	2	.44	1	.22
Taos Pueblo	2	.6	3	.8	0	0	0	0	2	.44	3	.66
Tesuque Pueblo	1	.3	0	0	0	0	0	0	1	.22	0	0
Tewa	1	.03	1	.03	3	2.6	3	2.6	4	.88	4	.88
Ute Mountain	0	0	0	0	4	3.4	4	3.4	4	.88	4	.88
Ute Tribe of Utah	3	.8	2	.6	3	2.6	3	2.6	6	1.32	5	1.10
White Mountain Apache	4	1.1	4	1.1	0	0	2	1.7	4	.88	6	1.32
Zia Pueblo	1	.3	2	.6	0	0	0	0	1	.22	2	.44
Zuni Pueblo	3	.8	6	1.7	1	.9	1	.9	4	.88	7	1.54
Prescott Yavapai	1	.3	1	.3	0	0	0	0	1	.22	1	.22
SOUTHWEST SUB-TOTAL	289		287		98		99		387		386	

TABLE LXI (CONTINUED)

	INDIANS IN SCHOOL				INDIAN DROP-OUTS				TOTAL			
	Mother		Father		Mother		Father		Mother		Father	
	N	%	N	%	N	%	N	%	N	%	N	%
Creek	3	.8	3	.8	1	.9	1	.9	4	.88	4	.88
Sioux	7	1.9	7	1.9	0	0	0	0	7	1.5	7	1.54
Delaware	2	.6	1	.3	0	0	0	0	2	.44	1	.22
Ponca	1	.3	1	.3	0	0	0	0	1	.22	1	.22
Stoney	1	.3	1	.3	0	0	0	0	1	.22	1	.22
Cherokee	5	1.4	8	2.2	0	0	0	0	5	1.1	8	1.76
Mission	0	0	2	.6	0	0	0	0	0	0	2	.44
Quechan	0	0	1	.3	0	0	0	0	0	0	1	.22
Omaha	2	.6	1	.3	0	0	0	0	2	.44	1	.22
Klamath	1	.3	1	.3	0	0	0	0	1	.22	1	.22
Comanche	4	1.1	2	.6	0	0	0	0	4	.88	2	.44
Northern Cheyenne	1	.3	1	.3	0	0	0	0	1	.22	1	.22
Cheyenne	0	0	1	.3	1	.9	1	.9	1	.22	2	.44
Choctaw	3	.8	1	.3	0	0	0	0	3	.66	1	.22
Ottawa	0	0	1	.3	0	0	0	0	0	0	1	.22
Paiute	3	.8	2	.6	0	0	0	0	3	.66	2	.44
Shoshone	1	.3	0	0	0	0	0	0	1	.22	0	0
Pawnee	2	.6	4	1.1	1	.9	0	0	3	.66	4	.88
Chippewa	1	.3	3	.8	0	0	0	0	1	.66	3	.66
Hoopa	1	.3	0	0	0	0	0	0	1	.66	0	
Chuckchansi	1	.3	0	0	0	0	0	0	1	.22	0	0
Seneca	3	.8	3	.8	0	0	2	1.7	3	.66	5	1.10
Oneida	2	.6	1	.3	1	.9	0	0	3	.66	1	.22
Matinecock	1	.3	0	0	0	0	0	0	1	.22	0	0
Catawba	3	.8	1	.3	1	.9	2	1.7	4	.88	3	.66
Mohawk	0	0	2	.3	0	0	0	0	0		2	.44
Washoe	0	0	1	.3	0	0	0	0	0		1	.22
Kiowa	1	.3	0	0	0	0	0	0	1	.22	0	0
Caddo	0	0	2	.6	0	0	0	0	0		2	.44
Witchita	2	.6	0	0	0	0	0	0	2	.44	0	0
Yurok	1	.3	0	0	0	0	0	0	1	.22	0	0
Winnebago	1	.3	1	.3	0	0	0	0	1	.22	1	.22
Shawnee	0	0	1	.3	0	0	0	0	0		1	.22
Yakima	1	.3	0	0	0	0	0	0	1	.22	0	0
Rosebud Sioux	1	.3	1	.3	0	0	0	0	1	.22	1	.22
Colville	0	0	1	.3	0	0	0	0	0		1	.22
Spokane	1	.3	0	0	0	0	0	0	1	.22	0	0
Nez Perce	0	0	0	0	1	.9	1	.9	1	.22	1	.22
Cheyenne River Sioux												
Ft. Peck Sioux												
Ft. Totem Sioux	0	0	0	0	1	.9	0	0	1	.22	0	0
Walkee River Paiute	0	0	0	0	1	.9	1	.9	1	.22	1	.22
Onodonga	0	0	0	0	1	.9	0	0	1	.22	0	0
Assiniboine	0	0	0	0	0	0	2	1.7	0		2	.44
Blackfeet	0	0	0	0	1	.9	0	0	1	.22	0	0
Siletz	0	0	0	0	1	.9	0	0	1	.22	0	0
Allakat	0	0	0	0	1	.9	1	.9	1	.22	1	.22
GRAND TOTAL	345	96.0	342	94.8	110	95.4	110	95.0	455	99.2	452	99.1

TABLE LXII

SCHOOL STATUS AND MOTHER'S AGE

Mother's Age	Indians in School N	Indians in School %	Indian Drop-Outs N	Indian Drop-Outs %	Non-Indians N	Non-Indians %
0-28	0	0	0	0	0	0
29	1	0.3	0	0	0	0
30	0	0	1	1.0	0	0
31	0	0	0	0	0	0
32	1	0.3	1	1.0	0	0
33	0	0	0	0	0	0
34	2	0.6	0	0	0	0
35	3	0.9	0	0	0	0
36	5	1.6	1	1.0	2	4.8
37	5	1.6	1	1.0	0	0
38	12	3.8	5	5.2	1	2.4
39	6	1.9	5	5.2	4	9.5
40	16	5.0	5	5.2	2	4.8
41	10	3.1	3	3.1	3	7.1
42	17	5.3	6	6.2	2	4.8
43	14	4.4	3	3.1	2	4.8
44	14	4.4	4	4.2	2	4.8
45	33	10.3	4	4.2	3	7.1
46	12	3.8	2	2.1	3	7.1
47	14	4.4	3	3.1	4	9.5
48	17	5.3	5	5.2	1	2.4
49	10	3.1	4	4.2	0	0
50	25	7.8	7	7.3	3	7.1
51	8	2.5	2	2.1	1	2.4
52	7	2.2	3	3.1	2	4.8
53	9	2.8	2	2.1	0	0
54	7	2.2	2	2.1	0	0
55	6	1.9	2	2.1	2	4.8
56	11	3.4	0	0	1	2.4
57	5	1.6	1	1.0	0	0
58	4	1.3	2	2.1	3	7.1
59	4	1.3	1	1.0	0	0
60	4	1.3	1	1.0	0	0
61	2	0.6	2	2.1	0	0
62	0	0	0	0	0	0
63	2	0.6	0	0	0	0
64	0	0	0	0	0	0
65	1	0.3	2	2.1	0	0
66	1	0.3	0	0	0	0
67	0	0	0	0	0	0
68	0	0	1	1.0	0	0
69	1	0.3	0	0	0	0
70	2	0.6	0	0	0	0
71	0	0	0	0	0	0
72	0	0	0	0	0	0
73	0	0	0	0	0	0
74	1	0.3	0	0	0	0
	XXX=27	XXX=8.5	XXX=15.6		XXX=1	XXX=2.4
TOTAL RESPONSES	319	319	96		42	42

For Indians in school vs. Indian drop-outs, P=.30
For Indians in school vs. Non-Indians, P=.20

TABLE LXIII

SCHOOL STATUS AND FATHER'S AGE

	Indians in School		Indian Drop-Outs		Non-Indians	
Father's Age	N	%	N	%	N	%
0-33	0	0	0	0	0	0
34	1	0.3	0	0	0	0
35	0	0	0	0	0	0
36	3	0.9	0	0	0	0
37	0	0	0	0	0	0
38	4	1.3	0	0	0	0
39	1	0.3	1	1.0	3	7.1
40	8	2.5	3	3.1	3	7.1
41	3	0.9	2	2.1	1	2.4
42	13	4.1	5	5.2	2	4.8
43	6	1.9	3	3.1	2	4.8
44	7	2.2	2	2.1	1	2.4
45	23	7.2	6	6.2	0	0
46	7	2.2	3	3.1	4	9.5
47	12	3.8	6	6.2	3	7.1
48	18	5.6	4	4.2	3	7.1
49	13	4.1	3	3.1	1	2.4
50	24	7.5	6	6.2	5	11.9
51	14	4.4	4	4.2	3	7.1
52	15	4.7	3	3.1	1	2.4
53	8	2.5	3	3.1	0	0
54	9	2.8	3	3.1	1	2.4
55	12	3.8	1	1.0	0	0
56	10	3.1	2	2.1	0	0
57	4	1.3	0	0	0	0
58	8	2.5	2	2.1	0	0
59	10	3.1	2	2.1	0	0
60	12	3.8	1	1.0	2	4.8
61	4	1.3	0	0	1	2.4
62	3	0.9	0	0	0	0
63	5	1.6	1	1.0	0	0
64	2	0.6	2	2.1	0	0
65	2	0.6	4	4.2	0	0
66	2	0.6	1	1.0	0	0
67	6	1.9	0	0	0	0
68	2	0.6	0	0	0	0
69	0	0	0	0	0	0
70	3	0.9	2	2.1	0	0
71	1	0.3	0	0	0	0
72	0	0	0	0	1	2.4
73	1	0.3	0	0	0	0
74	1	0.3	0	0	0	0
75	2	0.6	1	1.0	0	0

TABLE LXIII (CONTINUED)

Father's Age	Indians in School		Indian Drop-Outs		Non-Indians	
	N	%	N	%	N	%
76	1	0.3	0	0	0	0
77	0	0	0	0	0	0
78	1	0.3	0	0	0	0
79	0	0	1	1.0	0	0
80	0	0	0	0	0	0
81	0	0	0	0	0	0
82	1	0.3	0	0	0	0
	282	88.2%	77	79.8%	37	88.1
	XXX=37	XXX=11.6	XXX=19	XXX=19.8	XXX=5	XXX=11.9
TOTAL RESPONSES	319	319	96	96	42	42

For Indians in school vs. Indian drop-outs, P=.2
For Indians in school vs. Non-Indians, P=.02

TABLE LXIV

SCHOOL STATUS AND EDUCATIONAL ATTAINMENT OF MOTHER

Highest Grade Completed	Indians in School		Indian Drop-Outs		Non-Indians	
	N	%	N	%	N	%
None	32	10.4	8	9.0	0	0
1-2	4	1.3	4	4.5	0	0
3-4	9	2.9	2	2.2	1	2.3
5-6	13	4.2	6	6.7	2	4.5
7-8	58	18.8	13	14.6	3	6.8
9-10	53	17.2	16	18.0	2	4.5
11-12	110	35.7	37	41.6	26	59.1
Freshman	8	2.6	0	0	0	0
Sophomore	7	2.3	0	0	5	11.4
Junior	1	.3	1	1.1	2	4.5
College Grad.	13	4.2	2	2.2	3	6.8
	308	99.9	89	99.9	44	99.9

For Indians in school vs. Indian drop-outs, P=.50
For Indians in school vs. Non-Indians, P=.005

TABLE LXV

SCHOOL STATUS AND HIGHEST EDUCATIONAL ATTAINMENT OF FATHER

Highest Grade Completed by Father	Indians in School N	Indians in School %	Indian Drop-Outs N	Indian Drop-Outs %	Non-Indians N	Non-Indians %
None	27	8.8	5	5.7	0	0
1-2	6	1.9	2	2.3	0	0
3-4	16	5.2	10	11.5	1	2.3
5-6	21	6.8	4	4.6	2	4.5
7-8	57	18.5	14	16.1	3	6.8
9-10	43	14.0	13	14.9	4	9.1
11-12	95	30.8	34	39.1	22	50.0
Freshman	7	2.3	2	2.3	1	2.3
Sophomore	14	4.5	1	1.1	6	13.6
Junior	1	.3	0	0	0	0
College Grad.	21	6.8	2	2.3	5	11.4
	308	99.9	87	99.9	44	100.0

For Indians in school vs. Indian drop-outs, P=.20
For Indians in school vs. Non-Indians, P=.02

TABLE LXVI

SCHOOL STATUS AND EDUCATIONAL ATTAINMENT OF OLDER SIBLINGS

Highest Attainment of Older Sibling	Indians in School N	Indians in School %	Indian Drop-Outs N	Indian Drop-Outs %	Non-Indians N	Non-Indians %
No older siblings	163	49.4	50	50.5	36	81.8
No older siblings attended school	1	.3	0	0	0	0
Attended elementary	3	.9	1	1.0	0	0
Graduated from elem.	7	2.1	2	2.0	0	0
Attended high school	17	5.2	4	4.0	1	2.3
Graduated from high school	67	20.3	22	22.2	1	2.3
Attended college	44	13.3	14	14.1	1	2.3
Graduated from college	27	8.2	6	6.1	5	11.4
Graduate work in college	1	.3	0	0	0	0
	330	100.0	99	99.9	44	100.1

For Indians in school vs. Indian drop-outs, P=.90
For Indians in school vs. Non-Indians, P=.0005

TABLE LXVII

SCHOOL STATUS AND PARENTS' ATTITUDES TOWARD STUDENTS ATTENDING COLLEGE

Attitudes of Parents	Indians in School N	Indians in School %	Indian Drop-Outs N	Indian Drop-Outs %	Non-Indians N	Non-Indians %
Actively encourage attendance	313	87.2	9	75.0	45	.90
Pleased but do not encourage	41	11.4	2	16.7	4	.8
Neither pleased nor displeased	4	1.1	1	8.3		
Displeased but do not hinder	1	.3	0	0		
Actively discourage attendance	0	0	0	0		
Other					1	.2
	359	100.0	12	100.0	50	100.00

For Indians in school vs. Indian drop-outs, P=.80
For Indians in school vs. Non-Indians, P=.90

Academic Background. For purposes of this study, the type of elementary and high schools attended by these Indians in college were divided into four categories: public, parochial, private, and government. The public schools refer to state schools and the government schools to federal schools. Private schools are both privately owned and not parochial. Each of these four categories is further divided into day or boarding schools. A student might attend a public (state) school and live in a government (federal) dormitory. This is considered as a public boarding school. These figures include more than one entry for students who went to more than one type of school.

According to Table LXVIII, 98 per cent of the non-Indians and 74 per cent of the Indians entered the first or pre-first grade before the age of seven. The way the question is worded on the interviewing instrument, it is difficult to know how much later the Indian enters school than the non-Indian. It is generally recognized that in the past many Indians started to school later than is customary in the United States in general. It can be seen from Table LXVIII that 26 per cent of the Indians and only 2.0 per cent of the non-Indians entered the first or pre-first grade at the age of seven or older.

Table LXIX reveals the type of elementary schools attended by these students. Three per cent attended a public boarding school, 39 per cent attended a public day school. Thirteen per cent attended a parochial boarding school, 6 per cent attended a parochial day school. One per cent attended a private boarding school, two tenths of one per cent a private day school. Nineteen per cent attended a government boarding school, and 20 per cent attended a government day school.

TABLE LXVIII

SCHOOL STATUS AND STUDENT'S AGE WHEN ENTERING FIRST OR PRE-FIRST GRADE

	Indians in School		Indian Drop-Outs		Non-Indians	
Entrance Age	N	%	N	%	N	%
4	1	.3	1	.9	0	0
5	75	21.1	26	23.0	25	50.0
6	187	52.5	60	53.1	24	48.0
7	63	17.7	18	15.9	1	2.0
8	17	4.8	5	4.4	0	0
9	7	2.0	2	1.8	0	0
10	2	.6	0	0	0	0
Over 10 years old	4	1.1	1	.9	0	0

For Indians in school vs. Indian drop-outs, P=.90
For Indians in school vs. Non-Indians, P=.0010

TABLE LXIX

SCHOOL STATUS AND TYPE OF ELEMENTARY SCHOOL ATTENDED

		Indians in School		Indian Drop-Outs		Non-Indians	
Type School		N*	%	N*	%	N*	%
Public	B	15	2.6	2	1.1	1	2.1
	D	226	38.4	75	41.2	42	87.5
	T	241	41.0	77	42.3	43	89.6
Parochial	B	78	13.3	24	13.2	0	0
	D	33	5.6	15	8.2	5	10.4
	T	111	18.9	39	21.4	5	10.4
Private	B	8	1.4	1	.5	0	0
	D	1	.2	0	0	0	0
	T	9	1.5	1	.5	0	0
Government	B	109	18.5	37	20.3	0	0
	D	118	20.1	28	15.4	0	0
	T	227	38.6	65	35.7	0	0
Total	B	210	35.7	64	35.2	1	2.1
	D	378	64.3	118	64.8	47	97.9
	T	588	100.0	182	100.0	48	100.0

*Includes all those who have attended at least one of the type indicated.
or
*Students who attended more than one type were counted once for each type attended.

TABLE LXX

SCHOOL STATUS AND NUMBER OF ELEMENTARY SCHOOLS ATTENDED

Number of Elementary Schools	Indians in School		Indian Drop-Outs		Non-Indian	
	N	%	N	%	N	%
1	97	23.7	32	27.6	22	47.8
2	147	35.9	40	34.5	15	32.6
3	100	24.4	23	19.8	2	4.3
4	37	9.0	13	11.2	2	4.3
5	15	3.7	6	5.2	4	8.7
6	12	2.9	2	1.7	0	0
7 or more	2	0.5	0	0	1	2.2

When Table LXX is examined it is found that at the elementary school level the Indian changes schools more frequently than the non-Indian. For instance, 48 per cent of the non-Indians and only 24 per cent of the Indians attended one elementary school. This is to be expected, however, because many elementary schools on reservations do not include all elementary grades. It may be noted that 60 per cent of the Indians and 80 per cent of the non-Indians attended only two elementary schools. It is interesting to note that 7 per cent of the Indians and 11 per cent of the non-Indians attended five or more elementary schools.

Table LXXI points out that 23.6 per cent of the Indians in school spent their entire elementary school career on a reservation and another 26 per cent spent a majority of their elementary school career in schools on a reservation.

Table LXXII presents the number of students who went to the various types of high schools. Four per cent of the Indian students in school went to public boarding schools. That is, they went to a public school and lived in a dormitory, usually a Bureau of Indian Affairs or church-related dormitory. Fifty per cent went to public day schools and did not live in a dormitory, while 18 per cent went to parochial boarding schools. Three per cent went to parochial day schools. That is, three per cent went to a parochial high school but did not board there. Four tenths of one per cent went to a private day school, three per cent to a private boarding school, 19 per cent went to a government boarding school and four per cent to a government day school. In summary, 43 per cent of the students presumably lived in a dormitory while attending high school and 57 per cent did not. Fifty-four per cent attended a public school, 21 per cent attended a parochial school, three per cent attended a private school, and 23 per cent attended a government school.

Seventy-two per cent of the Indians in school spent their entire secondary school career in a high school not located on a reservation. Table LXXIII also points out that 16.6 per cent attended only high schools that are located on a reservation.

TABLE LXXI

SCHOOL STATUS AND LOCATION OF ELEMENTARY SCHOOLS ATTENDED

Location	Indians in School N	Indians in School %	Indian Drop-Outs N	Indian Drop-Outs %	Non-Indians N	Non-Indians %
All years on reservation	86	23.6	45	38.1		
Majority of years on reservation	96	26.3	21	17.8		
Years equally divided: on and off res.	20	5.5	6	5.1		
Majority of years off reservation	57	15.6	15	12.7		
All years off reservation	106	29.0	31	26.3	46	100

For Indians in school vs. Indian drop-outs, P=.02
For Indians in school vs. Non-Indians, P=.0005

TABLE LXXII

SCHOOL STATUS AND TYPE OF HIGH SCHOOL ATTENDED

Type School		Indians in School N*	Indians in School %	Indian Drop-Outs N*	Indian Drop-Outs %	Non-Indians N*	Non-Indians %
	B	18	4.0	6	4.1	0	0
Public	D	221	49.7	67	45.9	45	93.7
	T	239	53.7	73	50.0	45	93.7
	B	78	17.5	26	17.8	1	2.1
Parochial	D	14	3.1	8	5.5	2	4.2
	T	92	20.6	34	23.3	3	6.3
	B	12	2.7	4	2.7	0	0
Private	D	2	.4	0	0	0	0
	T	14	3.1	4	2.7	0	0
	B	84	18.9	32	21.9	0	0
Government	D	16	3.6	3	2.1	0	0
	T	100	22.5	35	24.0	0	0
	B	192	43.1	68	46.6	1	2.1
Total	D	253	56.8	78	53.4	47	97.9
	T	445	99.9	146	100.0	48	100.0

*Includes all those who have attended at least one of the type indicated.
or
*Students who attended more than one type were counted once for each type attended.

Table LXXIV shows that ninety-nine per cent of the Indians and 92 per cent of the non-Indians graduated from high school at the end of the academic year rather than in the middle of it. Perhaps this reflects a greater willingness and/or opportunity on the part of the non-Indians to go to summer school to allow earlier graduation or perhaps the non-Indian parent or student is more willing and able to manipulate the school's program to suit his particular requirements.

Most of the Indian students identified are recent high school graduates. As shown in Table LXXV, 76 per cent graduated from high school in 1958 or more recently. Of the non-Indians, 74 per cent sampled at Arizona State University had graduated from high school during this same period. Arizona State University enrolls many students who are employed in the surrounding metropolitan area and perhaps has a higher percentage of older students than a college or university which offers fewer near-by job opportunities.

Of the Indians, 65.6 per cent attended only one high school while 68.1 per cent of the non-Indians were in this category. Twenty-six per cent of the Indians and 25.8 per cent of the non-Indians attended two high schools. It appears from these data, included in Table LXXVI, that the non-Indian changes high school slightly more often than the Indian.

In considering the size of the high schools from which the students graduated in Table LXXVII, one notes that 11.6 per cent of the Indians and 55 per cent of the non-Indians graduated from a secondary school with an enrollment over 1,000. This could help explain why Tables LXXXII and LXXXIII show the non-Indian as having taken more science and math courses in high school than his Indian counterpart. Considering small schools, it may be noted that 10.7 per cent of the Indians and 2.6 per cent of the non-Indians graduated from a high school with an enrollment of less than 100.

Tables LXXVIII and LXXIX show that if full time guidance services were provided in the high school to which the students went, 72 per cent of the non-Indians and 40 per cent of the Indians received individual counseling. It appears that the non-Indian college student is more likely to have had contact with a full time guidance person while in high school than an Indian student. It should be recalled, however, that the non-Indian is more likely to have gone to a larger high school.

Table LXXX shows that 52 per cent of the Indians and 58 per cent of the non-Indians were in the upper one-third of their high school graduating class. This table suggests that the Indian is more likely to come from the middle third of his high school graduating class than the non-Indian and less likely to come from the upper or lower one third than the non-Indian.

Tables LXXXI, LXXXII, LXXXIII, and LXXXIV show the number of high school units in English, science, mathematics and vocational subjects successfully completed by the students included in this study. The numbers of English courses completed by the Indians in school and the non-Indians are practically the same. Regarding science, the Indian was less likely to have completed 3½ or 4 units of science but more likely to have completed two and one half units or none than the non-Indian.

TABLE LXXIII

SCHOOL STATUS AND LOCATION OF HIGH SCHOOLS ATTENDED

High School Locations	Indians in School N	Indians in School %	Indian Drop-Outs N	Indian Drop-Outs %	Non-Indians N	Non-Indians %
All high school years on reservation	60	16.6	30	24.8		
All high school years off res.	261	72.1	73	60.3	47	100
Majority of high sch. years on res.	12	3.3	4	3.3		
Majority of high sch. years off res.	19	5.2	7	5.8		
Equal time on and off reservation	10	2.8	7	5.8		
	362	100.0%	121	100.0%	47	100.0%

For Indians in school vs. Indian drop-outs, P=.30
For Indians in school vs. Non-Indians, P=.20

TABLE LXXIV

SCHOOL STATUS AND SEMESTER STUDENT GRADUATED FROM HIGH SCHOOL

Semester	Indians in School N	Indians in School %	Indian Drop-Outs N	Indian Drop-Outs %	Non-Indians N	Non-Indians %
First semester (Jan)	3	1.0	2	1	2	7.7
Second semester (June)	307	99.0	100	99	35	92.3
	310	100.0%	102	100.0%	37	100.0%

For Indians in school vs. Indian drop-outs, P=.90
For Indians in school vs. Non-Indians, P=.90

TABLE LXXV

SCHOOL STATUS AND DATE STUDENT GRADUATED FROM HIGH SCHOOL

	Indians in School		Indian Drop-Outs		Non-Indians	
Date Graduated	N	%	N	%	N	%
1961	88	28.3	5	4.9	10	25.6
1960	74	23.8	51	49.5	11	28.2
1959	39	12.5	19	18.4	5	12.8
1958	36	11.6	10	9.7	3	7.7
1957	19	6.1	6	5.8	1	2.6
1956	19	6.1	3	2.9	4	10.3
1955	11	3.5	2	1.9	1	2.6
1954	6	1.9	2	1.9	0	0
1953 or earlier	19	6.1	5	4.9	4	10.3
Totals	311	99.9%	103	99.9%	39	100.1%

For Indians in school vs. Indian drop-outs, P=.0005
For Indians in school vs. Non-Indians, P=.90

TABLE LXXVI

SCHOOL STATUS AND NUMBER OF HIGH SCHOOLS ATTENDED

Number of	Indians in School		Indian Drop-Outs		Non-Indians	
High Schools	N	%	N	%	N	%
1	267	65.6	74	62.7	32	68.1
2	106	26.0	33	28.0	14	29.8
3	28	6.9	8	6.8	0	0
4	3	0.7	1	0.8	1	2.1
5 or more	3	0.7	2	1.6	0	0
Totals	407	99.9%	118	99.9%	47	100%

TABLE LXXVII

SCHOOL STATUS AND HIGH SCHOOL ENROLLMENT AT TIME STUDENT GRADUATED

High School Enrollment	Indians in School		Indian Drop-Outs		Non-Indians	
	N	%	N	%	N	%
Less than 100	32	10.7	8	8.0	1	2.6
100-200	72	24.0	30	30.0	3	7.9
201-500	91	30.3	35	35.0	6	15.8
501-750	47	15.7	12	12.0	3	7.9
751-1,000	23	7.7	2	2.0	4	10.5
1,001-1,500	13	4.3	4	4.0	6	15.8
1,501-2,000	15	5.0	7	7.0	7	18.4
More than 2,000 students	7	2.3	2	2.0	8	21.1
	300	100.0%	100	100.0%	38	100.0%

For Indians in school vs. Indian drop-outs, P=.40
For Indians in school vs. Non-Indians, P=.0005

TABLE LXXVIII

SCHOOL STATUS AND TYPE OF FULL-TIME GUIDANCE SERVICE PROVIDED

Type of Full Time Guidance Services	Indians in School		Indian Drop-Outs		Non-Indians	
	N	%	N	%	N	%
Individual Counseling	118	40.1	48	48.5	26	72.2
Group Counseling	83	66.4	39	83.0	19	73.1
Individual Inventory	67	53.6	32	68.1	15	57.7
Vocational Information	93	74.4	40	85.1	23	88.5
Follow Up	40	32.3	22	46.8	11	47.8
Placement	51	38.1	28	60.9	10	38.5
None	172	58.5	50	50.5	10	27.8

TABLE LXXIX

SCHOOL STATUS AND PART-TIME GUIDANCE SERVICE PROVIDED

Part Time Guidance	Indians in School		Indian Drop-Outs		Non-Indians	
	N	%	N	%	N	%
Part time service was provided	175	74.1	52	64.2	14	56.0
Part time service was not provided	61	25.9	29	35.8	11	44.0
	236	100.0	81	100.0	25	100.0

For Indians in school vs. Indian drop-outs, P=.40
For Indians in school vs. Non-Indians, P=.20

In mathematics, there is a clear difference between the two groups. The non-Indian is much more likely to have completed more units in math than the Indian. There is also a clear difference regarding vocational subjects. The Indian is much more likely to have completed more units in vocational subjects than the non-Indian.

Table LXXXV shows the extent of participation in extra-curricular activities. The activities in which the Indians were more likely to have participated than the non-Indians are: chorus and glee club, and newspaper or annual. Nine per cent of Indians and 12 per cent of the non-Indians did not participate in any extra-curricular activities in high school.

According to Table LXXXVI, 55 per cent of the Indians and 3.4 per cent of the non-Indians received no special honors while in high school. Twenty-five per cent of each group reported being a class officer.

According to the information in Table LXXXVII, 84 per cent of the Indians in school did not attend a planned college orientation program for Indians. Of those who did attend an orientation program, approximately 90 per cent went to one that lasted more than seventeen days.

TABLE LXXX

SCHOOL STATUS AND STUDENT'S RANK IN HIGH SCHOOL

High School Rank	Indians in School N	Indians in School %	Indian Drop-Outs N	Indian Drop-Outs %	Non-Indians N	Non-Indians %
Upper one-third	157	52.2	39	39.4	22	57.9
Middle one-third	109	36.2	34	34.3	9	23.7
Lower one-third	35	11.6	26	26.3	7	18.4
	301	100.00	99	100.00	38	100.00

For Indians in school vs. Indian drop-outs, P=.05
For Indians in school vs. Non-Indians, P=.80

TABLE LXXXI

SCHOOL STATUS AND NUMBER OF HIGH SCHOOL UNITS IN ENGLISH SUCCESSFULLY COMPLETED

Number of English Units	Indians in School N	Indians in School %	Indian Drop-Outs N	Indian Drop-Outs %	Non-Indians N	Non-Indians %
½ or 1	0	0	0	0	1	2.7
1½ or 2	8	2.6	5	5.2	1	2.7
2½ or 3	44	14.5	11	11.3	5	13.5
3½ or 4	250	82.5	81	83.5	30	81.1
Completed no units	1	.3	0	0	0	0
	303	99.9	97	100.00	37	100.00

For Indians in school vs. Indian drop-outs, P=.90
For Indians in school vs. Non-Indians, P=.90

TABLE LXXXII

SCHOOL STATUS AND NUMBER OF HIGH SCHOOL UNITS IN SCIENCE SUCCESSFULLY COMPLETED

Number of Science Units	Indians in School N	Indians in School %	Indian Drop-Outs N	Indian Drop-Outs %	Non-Indians N	Non-Indians %
½ or 1	50	16.5	18	18.6	4	10.8
1½ or 2	106	35.0	36	37.1	16	43.2
2½ or 3	104	34.3	30	30.9	9	24.3
3½ or 4	41	13.5	13	13.4	8	21.6
Completed no units	2	.7	0	0	0	0
	303	100.00	97	100.00	37	99.9

For Indians in school vs. Indian drop-outs, P=.80
For Indians in school vs. Non-Indians, P=.70

TABLE LXXXIII

SCHOOL STATUS AND NUMBER OF HIGH SCHOOL UNITS IN MATHEMATICS SUCCESSFULLY COMPLETED

Number of Math Units	Indians in School N	Indians in School %	Indian Drop-Outs N	Indian Drop-Outs %	Non-Indians N	Non-Indians %
½ or 1	40	13.2	20	20.6	3	8.1
1½ or 2	116	38.3	28	28.9	7	18.9
2½ or 3	92	30.4	34	35.1	10	27.0
3½ or 4	49	16.2	11	11.3	15	40.5
Completed none	6	2.0	4	4.1	2	5.4
	303	100.1	97	100.00	37	99.9

For Indians in school vs. Indian drop-outs, P=.50
For Indians in school vs. Non-Indians, P=.01

TABLE LXXXIV

SCHOOL STATUS AND NUMBER OF HIGH SCHOOL UNITS IN VOCATIONAL SUBJECTS SUCCESSFULLY COMPLETED

Number of	Indians in School		Indian Drop-Outs		Non-Indians	
Vocational Units	N	%	N	%	N	%
½ or 1	46	15.3	11	11.3	13	35.1
1½ or 2	61	20.3	27	27.8	13	35.1
2½ or 3	46	15.3	29	29.9	4	10.8
3½ or 4	54	18.0	15	15.4	2	5.4
More than 4	74	24.7	13	13.4	0	0
Completed no units	19	6.3	2	2.1	5	13.5
	300	99.9	97	99.9	37	99.9

For Indians in school vs. Indian drop-outs, P=.01
For Indians in school vs. Non-Indians, P=.0005

TABLE LXXXV

SCHOOL STATUS AND HIGH SCHOOL PARTICIPATION IN EXTRA-CURRICULAR ACTIVITIES

	Indians in School		Indian Drop-Outs		Non-Indians	
Participated In	N	%	N	%	N	%
Athletics	157	59.9	41	54.7	19	67.9
School Clubs	132	50.6	29	39.2	17	60.7
Chorus or Glee Club	110	42.0	32	43.2	11	39.3
Student Government	87	30.3	24	25.5	11	34.4
Newspaper or Annual	74	28.2	31	41.3	5	17.9
Band	61	23.3	18	24.3	11	39.3
Did not participate in any activity	26	9.1	20	21.3	4	12.5
Totals	647	243.4	195	249.5	78	272.0

TABLE LXXXVI

SCHOOL STATUS AND SPECIAL HONORS RECEIVED IN HIGH SCHOOL

	Indians in School		Indian Drop-Outs		Non-Indians	
Type of Honor	N	%	N	%	N	%
Scholastic	61	21.6	16	21.1	12	41.4
Class Officer	61	25.2	9	12.9	7	23.0
Officer or member of the Student Gov't. or Club Officer	34	22.3	9	12.9	7	26.9
Athletic	39	16.0	9	13.0	7	23.0
Received no honors	136	55.1	6	7.9	1	3.4
Totals	371	140.4	49	67.8	34	12.17

TABLE LXXXVII

SCHOOL STATUS AND LENGTH OF ATTENDANCE AT A PLANNED COLLEGE ORIENTATION PROGRAM FOR INDIAN STUDENTS

	Indians in School		Indian Drop-Outs		Non-Indians	
Number of Days Attended	N	%	N	%	N	%
None	302	83.9	88	75.2		
Less than 1	4	1.1	5	4.3		
1-2	0	0	3	2.6		
3-7	1	.3	1	.9		
8-17	1	.3	1	.9		
18-21	28	7.8	12	10.3		
Over 21	24	6.7	7	6.0		
	360	100.1	117	100.2		

For Indians in school vs. Indian drop-outs, P=.30

__Economic Status__. It is generally recognized that Indians of the Southwest as a group are economically poor. Although this study does not attempt to prove it, it could be shown that only a very small per cent of the Indian families have enough income to suggest that they could finance the college education of one of their members. Not only is family income typically small, but the Indians, generally speaking, probably do not save money for the higher education of their children. Since most of the Indians who go to college come from reservations, it is unlikely that they could live at home and attend college and thereby lower the cost of a college education. Obtaining money, therefore, is a problem especially crucial for the Indian desiring a higher education.

Even though the Indian is apparently unable to receive substantial financial aid from his family as easily as the non-Indian, Table LXXXVIII indicates that 24 per cent of the Indian students and 32 of the non-Indian students are employed while at school. This can be explained, at least in part, because many of the Indians are on scholarships from their tribes which specifically prohibits their employment. The rationale behind this stems from the tribe's belief that the student can do better in college if he is not employed for wages and, therefore, can devote more time to study.

TABLE LXXXVIII

SCHOOL STATUS AND HOURS OF EMPLOYMENT PER WEEK

Hours of Employment Per Week	Indians in School N	Indians in School %	Indian Drop-Outs N	Indian Drop-Outs %	Non-Indians N	Non-Indians %
Not employed	274	76.1	90	76.3	24	48.0
1-5	13	3.6	1	.8	2	4.0
6-10	19	5.3	10	8.5	3	6.0
11-15	17	4.7	7	5.9	4	8.0
16-20	10	2.8	5	4.2	5	10.0
More than 20	27	7.5	5	4.2	12	24.0
	360	100%	118	99.9%	38	100.0%

For Indians in school vs. Indian drop-outs, P=.90
For Indians in school vs. Non-Indians, P=.0010

It should also be reiterated that the non-Indian student sample was taken at Arizona State University where probably a greater percentage of the students are employed than at most colleges. Eight per cent of the Indians and 24.0 per cent of the non-Indians are employed more than 20 hours a week.

Table LXXXIX points out that 53 per cent of the employed Indians and 46 per cent of the employed non-Indians earn less than 20 dollars per week. Table XC points out that 14.8 per cent of the Indians are married. Of those that are married approximately one half of their spouses earn less than 20 dollars per week. According to Table XCI 58.4 per cent of the Indians receive no monetary gifts. Three per cent receive 401 dollars to 500 dollars per semester, and 4.4 per cent receive more than 500 dollars per semester. Table XCII points out that 93 per cent of the Indians get no loans. These four tables suggest that the large majority of Indians do not earn much money from employment, at least not during the school year, that not many of them can rely on their wife or family for substantial financial assistance, and that very few are receiving loans or substantial gifts from any source.

This leads to the question of where the Indian in school receives the money for his higher education. About 82 per cent receive a scholarship from one or

TABLE LXXXIX

SCHOOL STATUS AND DOLLAR INCOME PER WEEK FROM EMPLOYMENT

Income Per Week From Employment	Indians in School		Indian Drop-Outs		Non-Indians	
	N	%	N	%	N	%
$1 to $5	13	15.7	4	14.3	0	0
$6 to $10	15	18.1	8	28.6	2	7.7
$11 to $15	9	10.8	3	10.7	7	26.9
$16 to $20	6	7.2	4	14.3	3	11.5
More than $20	39	47.0	9	32.1	14	53.8
Totals	120	98.8%	28	100.0%	26	99.9%

For Indians in school vs. Indian drop-outs, P=.40
For Indians in school vs. Non-Indians, P=.10

TABLE XC

SCHOOL STATUS AND DOLLAR INCOME PER WEEK FROM SPOUSE'S EMPLOYMENT

Income Per Week	Indians in School		Indian Drop-Outs		Non-Indians	
	N	%	N	%	N	%
$1 to $10	1	.3	1	.9	0	.0
$11 to $20	1	.3	1	.9	0	.0
$21 to $30	3	.8	0	.0	0	.0
$31 to $40	1	.3	1	.9	0	.0
$41 to $50	3	.8	0	.0	0	.0
$51 to $60	2	.6	2	1.8	0	.0
$61 to $70	4	1.1	1	.9	1	2.0
$71 to $80	4	1.1	0	.0	1	2.0
More than $80 per week	6	1.7	0	.0	1	2.0
Spouse not employed	28	7.8	5	4.5	5	10.0
Student not married	304	85.2	99	90.0	42	84.0
Totals	457	99.0%	110	99.9%	50	100.0%

For Indians in school vs. Indian drop-outs, P=.70
For Indians in school vs. Non-Indians, P=.90

TABLE XCI

SCHOOL STATUS AND DOLLAR INCOME PER SEMESTER FROM GIFTS

	Indians in School		Indian Drop-Outs		Non-Indians	
Dollars per Semester	N	%	N	%	N	%
No Gifts	201	58.4	64	55.7	20	45.5
$1 - $50	28	8.1	8	7.0	1	2.3
$51 - $100	30	8.7	6	5.2	0	0.0
$101 - $150	13	3.8	9	7.8	2	4.5
$151 - $200	20	5.8	16	13.9	3	6.8
$201 - $250	8	2.3	4	3.5	0	0.0
$251 - $300	9	2.6	2	1.7	3	6.8
$301 - $350	5	1.5	0	0	1	2.3
$351 - $400	4	1.2	2	1.7	2	4.5
$401 - $500	11	3.2	1	0.9	3	6.8
More than $500	15	4.4	3	2.6	9	20.5
Totals	344	100%	115	100%	44	100%

For Indians in school vs. Indian drop-outs, P=.30
For Indians in school vs. Non-Indians, P=.20

TABLE XCII

SCHOOL STATUS AND THE AMOUNT OF DOLLAR INCOME PER SEMESTER FROM LOANS

	Indians in School		Indian Drop-Outs		Non-Indians	
Income Per Semester	N	%	N	%	N	%
Student gets no loans	331	93.2	108	93.1	41	91.0
$1 to $50	3	.8	1	.9	0	0
$51 to $100	3	.8	2	1.7	0	0
$101 to $150	1	.3	0	.0	1	2.2
$151 to $200	0	.0	1	.9	0	0
$201 to $250	4	1.1	4	3.4	0	0
$251 to $300	4	1.1	0	.0	0	0
$301 to $350	3	.8	0	.0	1	2.2
$351 to $400	1	.3	0	.0	0	0
$401 to $500	1	.3	0	.0	0	0
More than $500	4	1.1	0	.0	2	4.4
Totals	355	99.8%	116	100%	45	99.8%

For Indians in school vs. Indian drop-outs, P=.80
For Indians in school vs. Non-Indians, P=.90

more sources. This may be contrasted to the non-Indian, 20.4 per cent of whom receive a scholarship. The data included in tables XCIII through XCVII describe only those Indians who are receiving a scholarship. Of these, 46 per cent receive a tribal scholarship, 21 per cent receive a Bureau of Indian Affairs scholarship, 18.6 per cent receive a scholarship from their college, three per cent receive a scholarship from business or industry, and 16 per cent receive a scholarship from some other source as a religious organization or foundation. Of course, one student may receive more than one scholarship.

The dollar value of the scholarship varies considerably. Nearly 35 per cent of those receiving a scholarship from their tribe receive between $1000 and $1,500 per academic year from their tribe. Of those receiving a scholarship from the Bureau of Indian Affairs 11 per cent receive more than 500 dollars per academic year. Of those receiving a scholarship from business or industry 14 per cent receive more than 210 dollars per academic year. Of those receiving a scholarship from a source other than those mentioned above ten per cent receive more than 200 dollars per academic year. These amounts are explained in more detail in Tables XCIII, XCIV, XCV, XCVI, and XCVII.

Combining the dollar value of these various sources, we find that 39 per cent of those receiving scholarships receive more than $1,000 per academic year. Approximately 22 per cent of those receiving scholarships receive more than 500 dollars but less than $1,000 per academic year. If several students each received more than one large scholarship, it would change the figures in this paragraph. However, it is not considered likely that enough do to alter appreciably these figures.

TABLE XCIII

SCHOOL STATUS AND AMOUNT OF TRIBAL SCHOLARSHIPS RECEIVED

Amount of Scholarship Per School Year	Indians in School N	Indians in School %	Indian Drop-Outs N	Indian Drop-Outs %
None*	195	53.7	53	42.7
$1 to $100	0	0	0	0
$101 to $200	1	0.3	0	0
$201 to $500	12	3.3	4	3.2
$501 to $1000	22	6.1	9	7.3
$1001 to $1500	126	34.7	56	45.2
More than $1500	7	1.9	2	1.6
Totals	363	100.0	124	100%

For Indians in school vs. Indian drop-outs, P=.10
For Indians in school vs. Non-Indians, P=.0005
*Does not include students who received no scholarship from any source.

TABLE XCIV

SCHOOL STATUS AND AMOUNT OF SCHOLARSHIP MONEY GRANTED BY THE BUREAU OF INDIAN AFFAIRS

Annual Amount of Scholarship	Indians in School N	Indians in School %	Indian Drop-Outs N	Indian Drop-Outs %	Non-Indians N	Non-Indians %
No scholarship from the BIA*	239	78.8	89	83.2	12	100
$100 to $200 per year	4	1.3	1	.9	0	0
$201 to $500 per year	26	8.6	9	8.4	0	0
$501 to $1,000 per year	33	10.9	8	7.5	0	0
$1,001 to $1,500 per year	1	.3	0	0	0	0
TOTALS	303	99.9	98	100%	12	100%

For Indians in school vs. Indian drop-outs, P=.80
For Indians in school vs. Non-Indians, P=.70
*Does not include students who received no scholarship from any source.

TABLE XCV

SCHOOL STATUS AND AMOUNT OF SCHOLARSHIP MONEY GRANTED BY THE COLLEGE

Annual Amount of Scholarship	Indians in School N	Indians in School %	Indian Drop-Outs N	Indian Drop-Outs %	Non-Indians N	Non-Indians %
No scholarship from college*	246	81.4	85	79.4	7	53.8
$50 to $100	3	1.0	2	1.9	1	7.7
$101 to $200	10	3.3	5	4.7	0	0
$201 to $500	40	13.2	15	14.0	1	7.7
$501 to $1,000	3	1.0	0	0	2	15.4
$1,001 to $1,500	0	0	0	0	2	15.4
TOTALS	302	99.9	107	100%	13	100%

For Indians in school vs. Indian drop-outs, P=.90
For Indians in school vs. Non-Indians, P=.20
*Does not include students who received no scholarship from any source.

TABLE XCVI

SCHOOL STATUS AND AMOUNT OF SCHOLARSHIP MONEY GRANTED BY INDUSTRY

Annual Amount of Scholarship	Indians in School N	Indians in School %	Indian Drop-Outs N	Indian Drop-Outs %	Non-Indians N	Non-Indians %
No money from industry*	293	97.0	106	99.1	12	92.3
$50 to $100	0	0	0	.0	1	7.7
$101 to $200	1	.3	0	.0	0	.0
$201 to $500	2	.7	1	.9	0	.0
$501 to $1,000	3	1.0	0	.0	0	.0
$1,001 to $1,500	2	.7	0	.0	0	.0
TOTALS	301	99.7	107	100%	13	100%

For Indians in school vs. Indian drop-outs, P=.90
For Indians in school vs. Non-Indians, P=.90
*Does not include students who received no scholarships from any source.

TABLE XCVII

SCHOOL STATUS AND AMOUNT OF SCHOLARSHIP GRANTS FROM SOURCES OTHER THAN TRIBE, COLLEGE, INDUSTRY, AND B.I.A.

Annual Amount of Money from "Other" Sources	Indians in School N	Indians in School %	Indian Drop-Outs N	Indian Drop-Outs %	Non-Indians N	Non-Indians %
None of the money was from other sources*	251	83.9	94	87.9	9	69.2
$50 to $100	4	1.3	0	0	0	.0
$101 to $200	14	4.7	2	1.9	1	7.7
$201 to $500	12	4.0	10	9.3	2	15.4
$501 to $1,000	10	3.3	0	0	0	.0
$1,001 to $1,500	6	2.0	1	.9	0	.0
More than $1,500	2	.7	0	0	0	.0
TOTALS	299	99.9%	107	100%	13	100%

For Indians in school vs. Indian drop-outs, P=.80
For Indians in school vs. Non-Indians, P=.40
*Does not include students who received no scholarships from any source.

Present Social Situation. This section of the report presents specific social aspects of the students' college life.

Table XCVIII shows the marital status of the students. Of the Indian students, 84.8 per cent are not married. Three tenths of one per cent are divorced. None is reported as being separated or widowed and 14.9 per cent are married. Table XCIX shows the size of married students' immediate family. The typical Indian, married student, has one or two children.

Table C shows that 20 per cent of the Indians in school do not have a roommate. Non-Indian roommates are reported by 30 per cent while 32.8 per cent have one roommate who is Indian. Those having two or more roommates who are Indian comprised 17 per cent. This indicates that one half of the Indian students room with other Indian students, 30 per cent room with non-Indians, and 20 per cent have no roommates.

Of the Indians in school, 11.6 per cent report that they have no close friends in college. Another 14 per cent report that they have no close Indian friends in school. The remaining 75 per cent report that they have one or more close Indian friends in the school which they are attending. This information is presented in more detail in Table CI.

Table CII shows that 12.7 per cent of the Indians in school never have dates. Those who date only on special occasions comprise 37.4 per cent of the group while 10.5 per cent have dates once a month, 25.5 per cent once a week, and about two per cent have dates every day. The married students account for 11.6 per cent. It may be said, therefore, that approximately half of these students have dates infrequently, if at all. The non-Indian is much more likely to have dates and to have them more frequently than the Indian. Dating is considered as going with a member of the opposite sex.

Table CIII shows that 20.8 per cent of the Indians report that they never dance. Only on special occasions do 49.4 per cent dance while 13 per cent report they dance monthly and 16.7 per cent say they dance weekly or more. Non-Indians dance significantly more. This is meant to include only social dancing.

In considering drinking, 49.4 per cent report that they never drink. On special occasions 41.7 per cent drink while nearly three per cent report that they drink monthly and six per cent say they drink weekly. None reports drinking daily. It should be kept in mind that since drinking is not an acceptable practice among some groups, especially for minors, the student may have felt some hesitancy to admit to this practice. Assuming that the replies were generally accurate, it may be said that about half of the students abstain from alcohol, altogether. The fact that one half of the students said they did drink suggests that most of the interviewees were not intimidated in answering this question. Perhaps, however, the students felt some pressure to say they drank only on special occasions rather than more frequently. Since this question was not asked in the presence of other students, there was probably no pressure to claim this practice even if one did not engage in it. Table CIV also shows that Indians abstain from alcohol more than the non-Indians.

TABLE XCVIII

SCHOOL STATUS AND MARITAL STATUS

Marital Status	Indians in School N	Indians in School %	Indian Drop-Outs N	Indian Drop-Outs %	Non-Indians N	Non-Indians %
Single	307	84.8	99	89.2	41	82.0
Married	54	14.9	11	9.9	8	16.0
Separated	0	.0	0	.0	0	.0
Divorced	1	.3	0	.0	1	2.0
Widowed	0	.0	0	.0	0	.0
TOTAL	362	100%	110	99.1	50	100%

For Indians in school vs. Indian drop-outs, P=.70
For Indians in school vs. Non-Indians, P=.90

TABLE XCIX

SCHOOL STATUS AND SIZE OF MARRIED STUDENT'S IMMEDIATE FAMILY

Number of Children	Indians in School N	Indians in School %	Indian Drop-Outs N	Indian Drop-Outs %	Non-Indians N	Non-Indians %
1	14	4.0	4	3.8	4	8.0
2	13	3.7	1	.9	2	4.0
3	4	1.1	1	.9	1	2.0
4	5	1.4	3	2.8	1	2.0
5	3	.9	1	.9	0	0
6	0	0	0	0	0	0
7	1	.3	0	0	0	0
8	0	0	0	0	0	0
No children	14	4.0	4	3.8	1	2.0
Not married	293	84.2	92	86.8	41	82.0
TOTAL MARRIED	54		15		9	
TOTAL	347	99.6	106	99.9	50	100
% MARRIED		16%		14%		18%

For Indians in school vs. Indian drop-outs, P=.90
For Indians in school vs. Non-Indians, P=.80

TABLE C

SCHOOL STATUS AND NUMBER OF INDIAN ROOMMATES

Number of Indian Roommates	Indians in School		Indian Drop-Outs		Non-Indians	
	N	%	N	%	N	%
Has no roommates	63	20.1	19	17.9	14	33.3
Roommates are non-Indians	94	29.9	28	26.4	28	66.7
One Indian roommate	103	32.8	43	40.6	0	0
Two Indian roommates	22	7.0	10	9.4	0	0
Three Indian roommates	23	7.3	5	4.7	0	0
Four Indian roommates	8	2.5	0	0	0	0
More than 4 Indian roommates	1	.3	1	.9	0	0
TOTAL	314	99.9	106	99.9	42	100

For Indians in school vs. Indian drop-outs, P=.70
For Indians in school vs. Non-Indians, P=.0005

TABLE CI

SCHOOL STATUS AND NUMBER OF CLOSE FRIENDS IN SCHOOL WHO ARE INDIAN

Number of Close Friends in School who are Indian	Indians in School		Indian Drop-Outs		Non-Indians	
	N	%	N	%	N	%
No close friends	42	11.6	14	12.5	8	17.0
No Indian friends	52	14.3	18	16.1	32	68.1
One Indian friend	53	14.6	14	12.5	4	8.5
Two Indian friends	57	15.7	17	15.2	1	2.1
Three Indian friends	39	10.7	13	11.6	1	2.1
Four Indian friends	25	6.9	6	5.4	0	.0
More than four Indian friends	95	26.2	30	26.8	1	2.1
TOTALS	363	100.0	112	100.1	47	99.9

For Indians in school vs. Indian drop-outs, P=.90
For Indians in school vs. Non-Indians, P=.0005

TABLE CII

SCHOOL STATUS AND DATING

	Indians in School		Indian Drop-Outs		Non-Indians	
Frequency of Dating	N	%	N	%	N	%
Never	45	12.7	20	17.9	2	4.3
On Special Occasions Only	132	37.4	31	27.7	7	15.2
Monthly	37	10.5	12	10.7	4	8.7
Weekly	90	25.5	33	29.5	21	45.7
Daily	8	2.3	6	5.4	5	10.9
Student is Married	41	11.6	10	8.9	7	15.2
TOTAL	353	100.0	112	100.1	46	100

For Indians in school vs. Indian drop-outs, P=.70
For Indians in school vs. Non-Indians, P=.0005

TABLE CIII

SCHOOL STATUS AND DANCING

	Indians in School		Indian Drop-Outs		Non-Indians	
Frequency of Dancing	N	%	N	%	N	%
Never	72	20.8	26	23.2	5	10.9
Only on Special Occasions	171	49.4	52	46.4	20	43.5
Monthly	45	13.0	14	12.5	9	19.6
Weekly	53	15.3	19	17.0	9	19.6
Daily	5	1.4	1	.9	3	6.5
TOTAL	346	99.9	112	100	46	100.1

For Indians in school vs. Indian drop-outs, P=.90
For Indians in school vs. Non-Indians, P=.20

Table CV shows that 60 per cent report that they do not smoke. Less than half a package of cigarettes a day is used by 40 per cent while three tenths of one per cent report that they smoke more than one package per day. The same qualifications regarding admitting drinking alcohol may apply to smoking. This Table also shows that Indians smoke less than non-Indians.

When the Indian students were asked if they participated in any school clubs or similar group activities, 12.9 per cent reported that they did not. Seventy per cent said that they are members of an Indian club, four per cent a member of a social fraternity or sorority, about six per cent are active in student government, 30 per cent in religious organizations, four per cent in a band, 11.7 per cent in varsity athletics and 41.6 per cent in other clubs or activities. This is shown in Table CVI. Table CVII shows that 54 per cent are members only of these organizations. The remainder reported they are officers or committee members in one or more of the organizations. Thirty-four per cent of the non-Indians said that they are not members of any organization. Of those who are in organizations, 47 per cent are members only. We see that the Indian is more likely to be in an organization, but if he is in one he is slightly less likely to be an officer or committee member. It should be recalled that 70 per cent of the Indians are members of an Indian club.

TABLE CIV

SCHOOL STATUS AND DRINKING

Frequency of Drinking	Indians in School N	Indians in School %	Indian Drop-Outs N	Indian Drop-Outs %	Non-Indians N	Non-Indians %
Never	178	49.4	57	49.6	15	31.9
Only on Special Occasions	150	41.7	42	36.5	19	40.4
Monthly	10	2.8	9	7.8	6	12.8
Weekly	22	6.1	7	6.1	6	12.8
Daily	0	0	0	0	1	2.1
TOTAL	360	100.	115	100	47	100

For Indians in school vs. Indian drop-outs, P=.70
For Indians in school vs. Non-Indians, P=.10

TABLE CV

SCHOOL STATUS AND SMOKING

Amount in Packs per day	Indians in School N	Indians in School %	Indian Drop-Outs N	Indian Drop-Outs %	Non-Indians N	Non-Indians %
None	215	60.1	67	58.8	26	54.2
Less than ½	125	34.9	42	36.8	9	18.8
½ to one	17	4.7	5	4.4	9	18.8
More than one	1	.3	0	0	4	8.3
TOTAL	358	100	114	100	48	100.1

For Indians in school vs. Indian drop-outs, P=.90
For Indians in school vs. Non-Indians, P=.02

Table CVIII shows that nearly 10 per cent of the Indian students report that they have a weekly conference with their program advisor. Such meetings involve 25 per cent monthly, 34 per cent once a semester, and 19 per cent only at the time of registration. This, however, could be interpreted as meaning once a semester. It was noted by six per cent of the Indians that they either had no advisor or they never met with him.

The Indian students in school were also asked how often they had a conference with their school's advisor to Indian students to which nine replied, weekly; 20, monthly; 20 once a semester, and nine whenever necessary. Forty per cent reported that they never have a conference with an advisor to Indian students. This is shown in Table CIX.

In noting the frequency that Indian students discuss problems with their classroom instructors, it was seen that 20.8 per cent discuss academic problems only while 58.5 per cent discuss both academic and non-academic problems. Forty-eight per cent of the non-Indians discuss academic problems only and 24 per cent discuss both academic and non-academic difficulties. Neither type of problem is discussed by 18.6 per cent of the Indians and 28 per cent of the non-Indians. This indicates that more Indians than non-Indians discuss non-academic problems with their instructors. The data do not warrant saying which group discusses academic problems with their instructors more frequently. This is shown in Table CX.

The instructors and advisors to these students were asked to check a sealed questionnaire regarding the students' personal appearance. The replies are shown in detail in Table CXI, but in summary, 85 per cent of the Indians and 78 of the non-Indians were described as dressing like their classmates, while 11.6 per cent of the Indians and 20 per cent of the non-Indians were described as better dressed than the typical student.

TABLE CVI

SCHOOL STATUS AND PARTICIPATION IN SCHOOL CLUBS AND ACTIVITIES

School Club or Activity	Indians in School		Indian Drop-Outs		Non-Indians	
	N	%	N	%	N	%
Indian Club	254	70.0	76	64.4	1	2.0
Religious Organizations	95	30.1	21	21.9	12	33.3
Varsity Athletics	37	11.7	17	17.7	4	11.1
Student Government	18	5.7	7	7.3	2	5.6
Band	14	4.4	3	3.1	3	8.3
Social Fraternity or Sorority	13	4.1	5	5.2	13	36.1
Other Clubs and Activities	133	41.6	28	29.2	14	37.8
None	47	12.9	22	18.6	17	34.0

TABLE CVII

SCHOOL STATUS AND CAPACITY SERVED IN STUDENT CLUB OR ORGANIZATION

Capacity	Indians in School N	Indians in School %	Indian Drop-Outs N	Indian Drop-Outs %	Non-Indians N	Non-Indians %
Member only	170	54.0	62	66.0	16	47.1
Member and Officer	33	10.5	10	10.6	8	23.5
Member and Committee Member	29	9.2	6	6.4	4	11.8
Member and Delegate	6	1.9	0	0	0	0
Member and other	4	1.3	0	0	0	0
Officer and one other	1	.3	0	0	0	0
Officer and two or more other	57	18.1	14	14.9	5	14.7
Two but not Officer	2	.6	2	2.1	0	0
Three but not Officer	13	4.1	0	0	1	2.9
TOTALS	309	100	94	100	34	100

For Indians in school vs. Indian drop-outs, P=.20
For Indians in school vs. Non-Indians, P=.70

TABLE CVIII

SCHOOL STATUS AND CONFERENCES WITH PROGRAM ADVISERS BY INDIAN STUDENTS

Conferences with Program Advisers	Indians in School N	Indians in School %	Indian Drop-Outs N	Indian Drop-Outs %	Non-Indians N	Non-Indians %
Weekly	35	9.8	0	0	0	
Monthly	90	25.3	1	33.3	0	
Once a semester	114	32.0	2	66.7	2	50.0
Twice a semester	5	1.4	0	0	1	25.0
Three times a semester	1	0.3	0	0	0	
Four times a semester	1	0.3	0	0	0	
At time of enrollment only	68	19.1	0	0	0	
When necessary	20	5.6	0	0	0	
Never	4	1.1	0	0	0	
No adviser	18	5.1	0	0	1	25.0
TOTAL	356	100	3	100	4	100

For Indians in school vs. Indian drop-outs, P=.60
For Indians in school vs. Non-Indians, P=.40

TABLE CIX

SCHOOL STATUS AND STUDENT CONFERENCES WITH THE ADVISER TO INDIAN STUDENTS

Conferences with Adviser to Indian Students	Indians in School		Indian Drop-Outs	
	N	%	N	%
Weekly	33	9.4	1	25.0
Monthly	70	19.9	1	25.0
Once a semester	70	19.9	2	50.0
Twice a semester	2	0.6	0	0
Three times a semester	0	0	0	0
Four times a semester	0	0	0	0
At enrollment only	3	.9	0	0
When necessary	33	9.4	0	0
Never	41	11.6	0	0
No Adviser	100	28.4	0	0
TOTALS	352	100.1	4	100

For Indians in school vs. Indian drop-outs, P=.20
For Indians in school vs. Non-Indians, P=.60

TABLE CX

SCHOOL STATUS AND DISCUSSION OF PROBLEMS WITH INSTRUCTORS

Tendancy to Discuss Problems	Indians in School		Indian Drop-Outs		Non-Indians	
	N	%	N	%	N	%
Discusses Academic Problems Only	77	20.8	17	27.4	24	48.0
Discusses Nonacademic Problems Only	7	1.9	2	3.2	0	0
Discusses Both	217	58.5	18	29.0	12	24.0
Discusses Neither	69	18.6	24	38.7	14	28.0
TOTAL	370	99.8	61	98.3	50	100

For Indians in school vs. Indian drop-outs, P=.01
For Indians in school vs. Non-Indians, P=.005

TABLE CXI

SCHOOL STATUS AND STUDENT'S PERSONAL APPEARANCE

Personal Appearance	Indians in School N	Indians in School %	Indian Drop-Outs N	Indian Drop-Outs %	Non-Indians N	Non-Indians %
Overdressed	0	0	1	.6	0	0
Not offensively overdressed	2	.5	1	.6	0	0
Better dressed than typical student	44	11.6	22	12.3	10	20.0
Dressed like classmates	323	85.2	135	75.4	39	78.0
Less neat than typical student	7	1.8	15	8.4	1	2.0
Indifferent to personal appearance	2	.5	3	1.7	0	0
Slovenly dressed	0	0	0	0	0	0
No opportunity to observe	1	.3	1	.6	0	0
TOTAL	379	99.9	178	99.6	50	100

For Indians in school vs. Indian drop-outs, P=.20
For Indians in school vs. Non-Indians, P=.60

__Academic Status__. Table CXII shows the classification of the students in terms of their year in college. One-half of the Indian students in school are freshmen. The classification "graduate" includes those who have graduated; it does not mean they are all enrolled as graduate students.

Table CXIII shows how many semester hours the students are registered for during the semester that the student was interviewed. If the college or university that the student was attending reported quarter hours, the hours were converted to correspond to semester hours. Two semester hours were considered to equal three quarter hours. From this table it may be seen that the Indian in school carries a slightly heavier course load than the non-Indian, but it should be observed that the non-Indian is more likely to be a part-time student. If one considers full-time students only, the course loads are very similar. In the Indian group, 76 per cent reported that they were not employed for money during the school year while only 48 per cent of the non-Indians were in this category. This would tend to allow the Indian student to take a heavier course load then the non-Indian, all other factors being equal. It should also be recalled that many of the scholarships received by Indian students require that they take a minimum of 15 semester hours each semester. For instance, this is a requirement of the Navaho Tribe. It was found that 64 per cent of the Indians and 57 per cent of the non-Indians have a course load of 15 or more semester hours.

Table CXIV shows the reasons given by students for going to college. Eighty per cent of the Indians and 88 per cent of the non-Indians mention self improvement. However, 42.8 per cent of the Indians and only 12 per cent of the non-Indians mention helping others. This may indicate that the Indian inclines to be more altruistic than the non-Indians.

Table CXV shows that 71.4 per cent of the Indians and 78 per cent of the non-Indians have attended only one institution of higher learning. Perhaps this difference is explained by the Indian tendency to make lower grades than the non-Indians which might cause him to change colleges. Table CXVI shows that these two groups are very similar regarding the length of interruption of their college careers, if any. Table CXVII indicates school status and plans for completion of college careers.

Table CXVIII shows that the most frequently selected major field of study for the Indian is education, business is second, and engineering is third.

TABLE CXII

SCHOOL STATUS AND STUDENT'S COLLEGE CLASSIFICATION

Classification	Indians in School N	Indians in School %	Indian Drop-Outs N	Indian Drop-Outs %	Non-Indians N	Non-Indians %
Freshman	201	49.8	148	64.6	17	34.0
Sophomore	73	18.1	43	18.8	16	32.0
Junior	54	13.4	25	10.9	9	18.0
Senior	29	7.2	13	5.7	6	12.0
Graduated*	45	11.1			2	4.0
Special	2	.5	0	0	0	0
TOTAL	404	100.1	229	100	50	100

*Includes students who have returned as graduate students.
For Indians in school vs. Indian drop-outs, P=.005
For Indians in school vs. Non-Indians, P=.20

TABLE CXIII

SCHOOL STATUS AND COURSE LOAD

Course load in Semester hours	Indians in School N	Indians in School %	Indian Drop-Outs N	Indian Drop-Outs %	Non-Indians N	Non-Indians %
6 or less	8	2.2	4	3.4	3	6.1
7 to 8½	4	1.1	2	1.7	1	2.0
9 to 10½	12	3.3	4	3.4	0	.0
11 to 12½	29	7.9	13	11.2	7	14.3
13 to 14½	78	21.3	28	24.1	10	20.4
15 to 16½	182	49.7	44	37.9	20	40.8
17 or more	53	14.5	21	18.1	8	16.3
	366	100.00	116	99.8	49	99.9

For Indians in school vs. Indian drop-outs, P=.40
For Indians in school vs. Non-Indians, P=.60

TABLE CXIV

SCHOOL STATUS AND REASONS FOR GOING TO COLLEGE

Reasons for going to College	Indians in School		Indian Drop-Outs		Non-Indians	
	N	%	N	%	N	%
1. For Self Improvement	289	80.5%	92	79.3%	44	88%
2. To Help Others	154	42.8%	42	36.2%	6	12.0%
3. Encouragement from Others	67	18.7%	14	12.1%	3	6.0%
4. Assistance was Provided	32	8.9%	12	10.4%	0	0
5. To get away from home	8	2.2%	6	5.2%	1	2.0%
6. Other (Miscellaneous)	12	3.4%	2	1.7%	3	6%

TABLE CXV

SCHOOL STATUS AND THE NUMBER OF INSTITUTIONS OF HIGHER LEARNING THE STUDENT HAS ATTENDED

Number of other institutions	Indians in School		Indian Drop-Outs		Non-Indians	
	N	%	N	%	N	%
None	297	71.4	209	88.2	39	78.0
One	102	24.5	23	9.7	6	12.0
Two	15	3.6	3	1.3	4	8.0
Three	2	.5	2	.8	1	2.0
TOTAL	416	100	237	100	50	100

For Indians in school vs. Indian drop-outs, P=.90
For Indians in school vs. non-Indians, P=.20

TABLE CXVI

SCHOOL STATUS AND INTERRUPTION OF COLLEGE EXPERIENCE

Interruption	Indians in School		Non-Indians	
	N	%	N	%
No interruption	315	81.6	40	81.6
Interrupted less than 1 semester	4	1.0	4	8.2
Interrupted one semester	13	3.4	0	0
Interrupted two semesters	17	4.4	2	4.1
Interrupted more than 2 semesters	37	9.6	3	6.1
	386	100	49	100

For Indians in school vs. Non-Indians, P=.70

TABLE CXVII

SCHOOL STATUS AND PLANS FOR COMPLETION OF COLLEGE CAREERS

	Indians in School		Non-Indians	
Plans	N	%	N	%
Plans to complete college	332	91.2	46	.92
Does not plan to complete	4	1.1	1	.2
Undecided	28	7.7	3	.6
TOTALS	364	100	50	100

For Indians in school vs. Indian drop-outs, P=
For Indians in school vs. Non-Indians, P=

TABLE CXVIII

SCHOOL STATUS AND MAJOR IN COLLEGE

	Indians in School		Indian Drop-Outs		Non-Indians	
Major	N	%	N	%	N	%
Education	86	21.5	28	12.3	3	6.4
Business	41	10.2	25	11.0	2	4.3
Engineering	27	6.7	10	4.4	3	6.4
Liberal Arts	23	5.7	13	5.7	1	2.1
Pre-Nursing	20	5.0	11	4.8	0	0
Secretarial	19	4.7	4	1.8	0	0
Science	14	3.5	4	1.8	0	0
Industrial Education	13	3.2	3	1.3	0	0
Home Econ.	11	2.7	4	1.8	0	0
Agriculture	10	2.5	5	2.2	0	0
Art	9	2.2	3	1.3	0	0
Sociology	9	2.2	2	.9	0	0
Pre-Med.	7	1.7	5	2.2	0	0
P.E., Health & Rec.	6	1.5	2	.9	0	0
Forestry	5	1.2	4	1.8	0	0
Pre-Law	3	0.7	2	0.9	1	2.1
English	3	0.7	0	0	0	0
Political Science	3	0.7	0	0	0	0
Anthropology	2	0.5	0	0	0	0
Architecture	2	0.5	3	1.3	0	0
Music	2	0.5	2	0.9	1	2.1
Speech and Drama	2	0.5	0	0	0	0
Applied Arts	2	0.5	1	0.4	0	0
Social Welfare	2	0.5	0	0	0	0
History	1	0.2	0	0	2	4.3
Mathematics	1	0.2	2	0.9	0	0
Foreign Language	0	0	0	0	1	2.1
Undecided, not asked	77	19.2	95	41.7	33	70.2
TOTAL RESPONSES	400		228		47	

For Indians in school vs. Indian drop-outs, P=.0005
For Indians in school vs. non-Indians, P=.0005

As Table CXIX indicates, the Indian reports that he spends more time outside of class preparing for his school work than the non-Indian. The mean number of hours of study for the Indian is 16 to 20 per week and for the non-Indian it is 11 to 15 hours per week. Since the Indian takes a slightly heavier course load this should be expected. This information is based on an estimate given by the student and is not the result of a log or diary kept by the student or the number of hours actually spent in study. It may not, therefore, be a completely accurate statement of the number of hours actually spent in outside preparation.

The same observations may be made concerning Table CXX which shows the number of hours per week the student spends in the library. It should be noted, however, that the Indian reports spending a great deal more time in the library than the non-Indian. Approximately 33 per cent of the Indians and four per cent of the non-Indians spend more than seven hours a week in the library.

Table CXXI shows the number of courses repeated by the students while in college. There appears to be little difference in the number of courses repeated by the two groups, but the non-Indian reports a slightly greater repetition.

TABLE CXIX

SCHOOL STATUS AND OUTSIDE CLASS PREPARATION PER WEEK

Hours of outside class preparation per week	Indians in School		Indian Drop-Outs		Non-Indians	
	N	%	N	%	N	%
1 to 5	13	3.6	13	11.4	5	10.0
6 to 10	80	21.9	25	21.9	7	14.0
11 to 15	76	20.8	21	18.4	16	32.0
16 to 20	67	18.4	28	24.6	11	22.0
21 to 25	65	17.8	14	12.3	6	12.0
26 to 30	26	7.1	6	5.3	4	8.0
More than 30 hours	38	10.4	7	6.1	1	2.0
	365		114		50	

For Indians in school vs. Indian drop-outs, P=.10
For Indians in school vs. Non-Indians, P=.30

TABLE CXX

SCHOOL STATUS AND HOURS PER WEEK SPENT IN LIBRARY

Hours Per Week Spent in Library	Indians in School		Indian Drop-Outs		Non-Indians	
	N	%	N	%	N	%
1 or less	59	16.3	27	23.3	21	42.0
2 to 3	62	17.1	29	25.0	16	32.0
4 to 5	72	19.9	23	19.8	7	14.0
6 to 7	50	13.8	13	11.2	4	8.0
8 to 9	29	8.0	7	6.0	0	0.0
More than 9	90	24.9	17	14.7	2	4.0
	362	100.00	116	100.00	50	100.00

For Indians in school vs. Indian drop-outs, P=.02
For Indians in school vs. Non-Indians, P=.0005

TABLE CXXI

SCHOOL STATUS AND COURSES REPEATED BY STUDENTS IN COLLEGE

Courses Repeated	Indians in School N	Indians in School %	Indian Drop-Outs N	Indian Drop-Outs %	Non-Indians N	Non-Indians %
None	295	73.2	148	64.6	33	67.3
1	66	16.4	45	19.7	6	12.2
2	15	3.7	21	9.2	4	8.2
3	15	3.7	4	1.7	4	8.2
4	6	1.5	6	2.6	0	0
5	2	.5	2	.9	2	4.1
6	3	.7	1	.4	0	0
7	0	0	1	.4	0	0
8	1	.2	0	0	0	0
9 or more	0	0	1	.4	0	0

For Indians in school vs. Indian drop-outs, P=.20
For Indians in school vs. Non-Indians, P=.70

Table CXXII shows the number of students who have been on academic warning or probation. Of the Indians, 32 per cent have been on academic probation while only two per cent of the non-Indians have been in this situation. Table CXXIII shows that 60 per cent of the Indians have less than a "C" average. The non-Indian group with less than a "C" average was made up of 35 per cent of the total. These two tables emphasize that the Indians' academic achievement, as measured by grades, is substantially less than that for the non-Indians. Twenty-six Indians in school out of 402 had a grade point average of 2.75 or higher (this is assigning "A" a value of four and "B" a value of three, etc.). Twelve of these students were from southwestern tribes. The median number of hours completed by the southwestern Indians with a 2.75 average or higher is 17 to 18 semester hours. Only one southwest Indian is majoring in mathematics and none in the physical sciences. Table CXLIX shows selected characteristics of these students with a grade point average over 2.74.

Tables CXXIV through CXXXIV show the number of courses completed with a passing grade in a given subject area. For instance, Table CXXIV shows that 20.7 per cent of the Indians and four per cent of the non-Indians have completed a course in religion or Bible with a passing grade. It is particularly inappropriate to compare the Indian and the non-Indians in this area because the non-Indians were all selected from a state university while some of the Indians attended parochial colleges and universities.

Turning to the other tables in this series, it is found that slightly more than half of the Indians and non-Indians have completed no art or music courses; the two groups are similar as far as the number of courses completed in this area is concerned. The tables also show a similarity, but it should be recalled that the criteria upon which the two groups were matched included college major and classification, i.e., freshman, sophomore. This would tend to require them to take the same courses though not necessarily complete them successfully. English is the area where the largest per cent of both groups have successfully completed a course. Only 15 per cent of the Indians and two per cent of the non-Indians have not completed a course in English with a passing grade. Statistically significant differences are observed in these course areas: Religion or Bible, English, and Science.

TABLE CXXII

SCHOOL STATUS AND ACADEMIC WARNING OR PROBATION

Has been on:	Indians in School N	Indians in School %	Non-Indians N	Non-Indians %
Academic Warning	117	50.0	1	50.
Academic Probation	118	50.0	1	50.
	235	100.	2	100.

TABLE CXXIII

SCHOOL STATUS AND GRADE POINT AVERAGE OF STUDENT IN COLLEGE

Grade Point Average	Indians in School N	Indians in School %	Indian Drop-Outs N	Indian Drop-Outs %	Non-Indians N	Non-Indians %
0.00 to 1.49	115	28.9	140	64.5	8	18.6
1.50 to 1.99	125	31.1	49	22.6	7	16.3
2.00 to 2.74	135	33.6	23	10.6	18	41.9
2.75 to 3.49	23	5.7	5	2.3	8	18.6
3.50 to 4.00	3	0.7	0	0	2	4.7
	402	100.0	87	100.0	43	100.1

For Indians in school vs. Indian drop-outs, P=.0005
For Indians in school vs. Non-Indians, P=.02

TABLE CXXIV

SCHOOL STATUS AND COLLEGE COURSES COMPLETED IN RELIGION OR BIBLE WITH A PASSING GRADE

No. of courses passed	Indians in School N	Indians in School %	Indian Drop-Outs N	Indian Drop-Outs %	Non-Indians N	Non-Indians %
None	322	79.3	193	89.4	45	95.7
1	37	9.1	9	4.2	2	4.3
2	19	4.7	9	4.2	0	0
3	7	1.7	3	1.4	0	0
4	6	1.5	0	0	0	0
5	2	.5	0	0	0	0
6	4	1.0	0	0	0	0
7	2	.5	1	.5	0	0
8	3	.7	0	0	0	0
9 or more	3	.7	1	.5	0	0
TOTAL						

For Indians in school vs. Indian drop-outs, P=.10
For Indians in school vs. Non-Indians, P=.20

TABLE CXXV

SCHOOL STATUS AND COLLEGE COURSES COMPLETED IN ART OR MUSIC WITH A PASSING GRADE

No. of courses passed	Indians in School N	Indians in School %	Indian Drop-Outs N	Indian Drop-Outs %	Non-Indians N	Non-Indians %
None	218	53.8	146	67.6	25	53.2
1	87	21.5	38	17.6	12	25.5
2	48	11.9	13	6.0	5	10.6
3	17	4.2	5	2.3	1	2.1
4	10	2.5	3	1.4	0	0
5	7	1.7	2	.9	1	2.1
6	4	1.0	3	1.4	1	2.1
7	3	.7	1	.5	1	2.1
8	2	.5	3	1.4	0	0
9 or more	9	2.2	2	.9	1	2.1

For Indians in school vs. Indian drop-outs, P=.005
For Indians in school vs. Non-Indians, P=.90

TABLE CXXVI

SCHOOL STATUS AND COLLEGE COURSES COMPLETED IN HOME ECONOMICS WITH A PASSING GRADE

No. of courses passed	Indians in School		Indian Drop-Outs		Non-Indians	
	N	%	N	%	N	%
None	346	85.6	188	87.0	44	93.6
1	34	8.4	15	6.9	1	2.1
2	12	3.0	3	1.4	1	2.1
3	2	.5	2	.9	0	0
4	2	.5	1	.5	1	2.1
5	1	.2	2	.9	0	0
6	1	.2	2	.9	0	0
7	1	.2	0	0	0	0
8	0	0	1	.5	0	0
9 or more	5	1.2	2	.9	0	0

For Indians in school vs. Indian drop-outs, P=.80
For Indians in school vs. Non-Indians, P=.60

TABLE CXXVII

SCHOOL STATUS AND COLLEGE COURSES COMPLETED IN INDUSTRIAL EDUCATION WITH A PASSING GRADE

No. of courses passed	Indians in School		Indian Drop-Outs		Non-Indians	
	N	%	N	%	N	%
None	359	88.9	202	93.5	46	97.9
1	14	3.5	6	2.8	0	0
2	8	2.0	2	.9	1	2.1
3	4	1.0	1	.5	0	0
4	2	.5	1	.5	0	0
5	1	.2	0	0	0	0
6	1	.2	0	0	0	0
7	4	1.0	2	.9	0	0
8	1	.2	2	.9	0	0
9 or more	10	2.5	0	0	0	0

For Indians in school vs. Indian drop-outs, P=.60
For Indians in school vs. Non-Indians, P=.60

TABLE CXXVIII

SCHOOL STATUS AND COLLEGE COURSES COMPLETED IN EDUCATION WITH A PASSING GRADE

No. of courses passed	Indians in School		Indian Drop-Outs		Non-Indians	
	N	%	N	%	N	%
None	282	69.6	192	88.9	32	68.1
1	45	11.1	14	6.5	6	12.8
2	19	4.7	1	.5	4	8.5
3	13	3.2	2	.9	2	4.3
4	10	2.5	1	.5	0	0
5	2	.5	1	.5	2	4.3
6	8	2.0	2	.9	0	0
7	4	1.0	1	.5	0	0
8	0	0	0	0	0	0
9 or more	22	5.4	2	.9	1	2.1

For Indians in school vs. Indian drop-outs, P=.0005
For Indians in school vs. Non-Indians, P=.60

TABLE CXXIX

SCHOOL STATUS AND COLLEGE BUSINESS AND SECRETARIAL COURSES COMPLETED WITH A PASSING GRADE

No. of courses passed	Indians in School		Indian Drop-Outs		Non-Indians	
	N	%	N	%	N	%
None	281	69.7	154	71.3	33	70.2
1	45	11.2	20	9.3	3	6.4
2	21	5.2	12	5.6	4	8.5
3	18	4.5	9	4.2	4	8.5
4	9	2.2	2	.9	1	2.1
5	7	1.7	7	3.2	0	0
6	2	.5	1	.5	1	2.1
7	5	1.2	2	.9	0	0
8	2	.5	3	1.4	0	0
9 or more	13	3.2	5	2.3	1	2.1

For Indians in school vs. Indian drop-outs, P=.90
For Indians in school vs. Non-Indians, P=.90

TABLE CXXX

SCHOOL STATUS AND COLLEGE COURSES COMPLETED IN THE BEHAVIORAL AND SOCIAL SCIENCES WITH A PASSING GRADE

No. of courses passed	Indians in School		Indian Drop-Outs		Non-Indians	
	N	%	N	%	N	%
None	107	26.4	85	39.4	10	21.3
1	71	17.5	39	18.1	8	17.0
2	61	15.1	35	16.2	10	21.3
3	45	11.1	21	9.7	2	4.3
4	20	4.9	10	4.6	3	6.4
5	19	4.7	7	3.2	4	8.5
6	19	4.7	4	1.9	2	4.3
7	14	3.5	3	1.4	2	4.3
8	11	2.7	4	1.9	1	2.1
9 or more	38	9.4	8	3.7	5	10.6

For Indians in school vs. Indian drop-outs, P=.01
For Indians in school vs. Non-Indians, P=.80

TABLE CXXXI

SCHOOL STATUS AND COLLEGE COURSES COMPLETED IN ENGLISH WITH A PASSING GRADE

No. of courses passed	Indians in School		Indian Drop-Outs		Non-Indians	
	N	%	N	%	N	%
None	61	15.1	69	31.9	1	2.1
1	128	31.6	58	26.9	17	36.2
2	103	25.4	52	24.1	10	21.3
3	62	15.3	23	10.6	12	25.5
4	25	6.2	7	3.2	5	10.6
5	10	2.5	3	1.4	0	0
6	8	2.0	3	1.4	0	0
7	3	.7	0	0	0	0
8	1	.2	0	0	0	0
9 or more	4	1.0	1	.5	2	4.3

For Indians in school vs. Indian drop-outs, P=.0005
For Indians in school vs. Non-Indians, P=.20

TABLE CXXXII

SCHOOL STATUS AND COLLEGE COURSES COMPLETED IN MATHEMATICS WITH A PASSING GRADE

No. of courses passed	Indians in School		Indian Drop-Outs		Non-Indians	
	N	%	N	%	N	%
None	219	54.1	155	71.8	26	55.3
1	108	26.7	40	18.5	12	25.5
2	36	8.9	12	5.6	5	10.6
3	18	4.4	7	3.2	1	2.1
4	7	1.7	1	.5	1	2.1
5	6	1.5	0	0	2	4.3
6	3	.7	1	.5	0	0
7	3	.7	0	0	0	0
8	3	.7	0	0	0	0
9 or more	2	.5	0	0	0	0

For Indians in school vs. Indian drop-outs, P=.0005
For Indians in school vs. Non-Indians, P=.90

TABLE CXXXIII

SCHOOL STATUS AND COLLEGE COURSES COMPLETED IN SCIENCE WITH A PASSING GRADE

No. of courses passed	Indians in School		Indian Drop-Outs		Non-Indians	
	N	%	N	%	N	%
None	193	47.9	105	48.6	32	68.1
1	70	17.3	50	23.1	4	8.5
2	43	10.6	28	13.0	4	8.5
3	30	7.4	16	7.4	4	8.5
4	20	4.9	4	1.9	3	6.4
5	7	1.7	2	.9	0	0
6	9	2.2	7	3.2	0	0
7	2	.5	0	0	0	0
8	7	1.7	0	0	0	0
9 or more	23	5.7	4	1.9	0	0

For Indians in school vs. Indian drop-outs, P=.20
For Indians in school vs. Non-Indians, P=.05

TABLE CXXXIV

SCHOOL STATUS AND COLLEGE COURSES COMPLETED IN ENGINEERING WITH A PASSING GRADE

No. of courses passed	Indians in School		Indian Drop-Outs		Non-Indians	
	N	%	N	%	N	%
None	361	89.1	200	92.6	44	93.6
1	14	3.5	6	2.8	0	0
2	8	2.0	7	3.2	2	4.3
3	4	1.0	0	0	0	0
4	3	.7	1	.5	0	0
5	5	1.2	0	0	0	0
6	2	.5	2	.9	0	0
7	0	0	0	0	0	0
8	0	0	0	0	0	0
9 or more	8	2.0	0	0	1	2.1

For Indians in school vs. Indian drop-outs, P=.80
For Indians in school vs. Non-Indians, P=.90

Table CXXXV shows what general area of academic study is listed by the student as easiest for himself. The areas chosen by the Indians and non-Indians are statistically significantly different. The area chosen more frequently, English, is selected by 21 per cent of the Indians and 20 per cent of the non-Indians. The area chosen with second frequency, mathematics, is selected by 20 per cent of the Indians and 16 per cent of the non-Indians. The area chosen with third frequency, history, is selected by 12.4 per cent of the Indians and 14 per cent of the non-Indians. The areas in which there are the more pronounced differences are: psychology in which about two per cent of the Indians and six per cent of the non-Indians selected as easiest, foreign language which about two per cent of the Indians and six per cent of the non-Indians selected, and music which one per cent of the Indians and four per cent of the non-Indians selected. It should be noted when reading this table that when proportions are based on less than five cases, estimates are unstable in sampling, although the order is acceptable for interpretation. These choices are made by the student and should not be considered as a correct reflection of how the student actually achieves in these areas, especially at the college level.

Table CXXXVI points out that slightly over 50 per cent of both the Indians and the non-Indians select enjoyment of the course content or "a preferred or favorite area" as the explanation of why the academic area they selected was easiest for them. The reasons selected by the Indians and non-Indians are significantly different. Perhaps this is attributable to the next to the last category "my major is this area." Of the Indians, about two per cent gave this as the explanation as to why the area of academic study they selected was easiest while 10.4 per cent of the non-Indians gave this reply.

TABLE CXXXV

SCHOOL STATUS AND EASIEST GENERAL AREA OF ACADEMIC STUDY FOR STUDENT

	Indians in School		Indian Drop-Outs		Non-Indians	
Academic Area	N	%	N	%	N	%
English	75	21.2	27	23.1	10	20.0
Mathematics	72	20.3	15	12.8	8	16.0
History	44	12.4	16	13.7	7	14.0
Science	27	7.6	7	6.0	3	6.0
Business	25	7.1	13	11.1	2	4.0
Art	16	4.5	3	2.6	1	2.0
An Area Not Coded	10	2.8	4	3.4	3	6.0
Secretarial	9	2.5	4	3.4	0	0
Speech & Drama	8	2.3	2	1.7	1	2.0
Sociology	8	2.3	0	0	0	0
Industrial Education	8	2.3	4	3.4	2	4.0
Home Economics	7	2.0	3	2.6	1	2.0
Foreign Language	6	1.7	2	1.7	3	6.0
Psychology	6	1.7	1	0.9	3	6.0
Anthropology	4	1.1	4	3.4	0	0
Engineering	4	1.1	2	1.7	1	2.0
Music	4	1.1	1	0.9	2	4.0
Political Science	4	1.1	0	0	0	0
Religion	4	1.1	3	2.6	0	0
No Area Was Easiest	4	1.1	2	1.7	0	0
Agriculture	3	0.8	1	0.9	1	2.0
Education	3	0.8	1	0.9	1	2.0
Physical Education, Health	2	0.6	2	1.7	1	2.0
Pre-Nursing	1	0.3	0	0	0	0
	XXX=0	XXX=0	XXX=0	XXX=0	XXX=0	XXX=0
TOTAL RESPONSES	354	354	117	117	50	50

For Indians in school vs. Indian drop-outs, P=.20
For Indians in school vs. non-Indians, P=.80

Table CXXXVII shows the areas selected as the most difficult. The Indians in school chose English (29.2) first, math (23.2) second, and science (21.2) third. The non-Indians select mathematics (40.8) first, science (20.4) second, and English (14.3) third. It is interesting to note that English is selected as both the easiest and most difficult area by more Indian students than any other single area. About the same number of Indian students select English as select mathematics as the area of most difficulty, but the non-Indian selects mathematics as being most difficult almost four times as frequently as English.

Table CXXXVIII shows the reason given by the student as to why the area of academic study was most difficult. Approximately 30 per cent of the Indians and 20.5 per cent of the non-Indians list insufficient background as the cause.

Table CXXXIX through CXLVII are based on a questionnaire filied out by the college instructors and advisors on students that they have had in class or as advisees. Many of the instructors said that they did not know the students well enough to answer the questions, in which case they were not pressed for an answer. These tables are based on averaging the opinions concerning a given student. Generally speaking the non-Indians are marked higher in ability to do independent work, self confidence as measured by expressing oneself, ability to express himself orally in English, and ability to express himself in written English.

Table CXLVIII shows the results of tests taken by the Indian students and the national norms for the same tests. The figures given are raw scores unless otherwise noted. Raw scores were used to facilitate comparisons and future investigations which may use these same data. On the ACE total, the mean score of the Indians in school was at the 22nd percentile. On the SCAT total, the mean was at the 21st percentile. On the CQT, the mean total was at the 20th percentile. On the Cooperative English Test total score, the mean of the total score was at the 27-34th percentile.

On the Otis Intelligence Test the Indians had a mean raw score of 40.5 with a standard deviation of 12.8. The mean score for the national norms for those over seventeen years of age is 42. This indicates that the Indian college student scores lower on this intelligence test than his non-Indian counterpart. The disadvantages that the Indian has on these tests are well known and are discussed in the second chapter of this report. It is interesting to note, however, that this disadvantage exists in the relatively small number of Indians who appear to attend college. Table CXLIX portrays the characteristics of Indian students with a grade point index of more than 2.74.

TABLE CXXXVI

SCHOOL STATUS AND WHY AREA OF ACADEMIC STUDY WAS EASIEST

	Indians in School		Indian Drop-Outs		Non-Indians	
	N	%	N	%	N	%
Enjoy course content in the area	117	35.3	39	36.8	15	31.2
A preferred or favorite area	67	20.2	23	21.7	10	20.8
Course content in area easily understood	59	17.8	13	12.3	7	14.6
Have a good background in the area	51	15.4	19	17.9	5	10.4
Good instructor or instructors	17	5.1	3	2.8	4	8.3
Could make good grades in this area	8	2.4	1	0.9	1	2.1
My major is in this area	6	1.8	4	3.8	5	10.4
Some other reason given	0	0	0	0	0	0
	XXX=6	XXX=1.8	XXX=2	XXX=1.9	XXX=1	XXX=2.1
TOTAL RESPONSES	331	331	106	106	48	48

For Indians in school vs. Indian drop-outs, P=.8
For Indians in school vs. Non-Indians, P=.3

TABLE CXXXVII

SCHOOL STATUS AND MOST DIFFICULT AREA OF ACADEMIC STUDY

Academic Area	Indians in School N	Indians in School %	Indian Drop-Outs N	Indian Drop-Outs %	Non-Indians N	Non-Indians %
English	103	29.2	35	32.2	7	14.3
Mathematics	82	23.2	30	25.9	20	40.8
Science	75	21.2	19	16.4	10	20.4
History	31	8.8	7	6.0	3	6.1
Psychology	13	3.7	6	5.2	2	4.1
An Area Not Coded	11	3.1	6	5.2	3	6.1
No Area is Difficult	8	2.3	4	3.4	0	0
Foreign Language	7	2.0	1	0.9	0	0
Business	6	1.7	1	0.9	1	2.0
Sociology	4	1.1	1	0.9	1	2.0
Music	3	0.8	1	0.9	0	0
Political Science	2	0.6	1	0.9	0	0
Education	2	0.6	0	0	1	2.0
Art	1	0.3	0	0	0	0
Home Economics	1	0.3	0	0	0	0
Pre-Law	1	0.3	0	0	0	0
Phy. Educ., Health, Recreation	1	0.3	0	0	0	0
Religion	1	0.3	1	0.9	0	0
Speech and Drama	1	0.3	2	1.7	0	0
Anthropology	0	0	1	0.9	0	0
Architecture	0	0	0	0	1	2.0
	XXX=0	XXX=0	XXX=0	XXX=0	XXX=0	XXX=0
TOTAL RESPONSES	353	353	116	116	49	49

For Indians in school vs. Indian drop-outs, P=.80
For Indians in school vs. Non-Indians, P=.10

TABLE CXXXVIII

SCHOOL STATUS AND WHY AREA OF ACADEMIC STUDY WAS MOST DIFFICULT

	Indians in School		Indian Drop-Outs		Non-Indians	
	N	%	N	%	N	%
Insufficient Background	97	29.6	31	28.7	9	20.5
Could not understand content	64	19.5	24	22.2	7	15.9
No interest in this area	51	15.5	22	20.4	11	25.0
Too much to remember	26	7.9	8	7.4	8	18.2
Difficulty with English	19	5.8	1	0.9	0	0
Cannot express myself in writing	13	4.0	6	5.6	1	2.3
I couldn't keep up	8	2.4	3	2.8	1	2.3
Could not understand the instructor	8	2.4	4	3.7	2	4.5
Require too much reading	6	1.8	1	0.9	0	0
Did not like instructor	6	1.8	2	1.9	1	2.3
Poor study habits	6	1.8	2	1.9	0	0
Required too much time	4	1.2	2	1.9	0	0
Content was not meaningful	3	0.9	0	0	0	0
Too much homework required	2	0.6	0	0	0	0
Some other reason	15					
	XXX=15	XXX=4.6	XXX=2	XXX=1.9	XXX=3	XXX=6.8
TOTAL RESPONSES	328	328	108	108	44	44

For Indians in school vs. Indian drop-outs, P=.80
For Indians in school vs. Non-Indians, P=.40

TABLE CXXXIX

SCHOOL STATUS AND STUDENT'S ABILITY TO DO INDEPENDENT WORK

Ability to Work Independently	Indians in School		Indian Drop-Outs		Non-Indians	
	N	%	N	%	N	%
Can complete assignments without indiv. assistance	70	18.5	18	10.1	23	46.0
Able to complete assignments more often than not	197	52.0	57	31.8	20	40.0
Requires help about half the time	47	12.4	26	14.5	2	4.0
Requires help more often than not	27	7.1	36	20.1	1	2.0
Unable to complete assignments	2	.5	9	5.0	1	2.0
No opportunity to observe	36	9.5	33	18.5	3	6.0
TOTAL	379	100	179	100	50	100

For Indians in school vs. Indian drop-outs, P=.0005
For Indians in school vs. Non-Indians, P=.005

TABLE CXL

SCHOOL STATUS AND STUDENT'S INTEREST IN CLASSROOM INSTRUCTION

Interest in Classroom Instruction	Indians in School		Indian Drop-Outs		Non-Indians	
	N	%	N	%	N	%
Resents what is done	1	.3	2	1.1	0	0
Apparently indifferent to what goes on	17	4.5	32	17.9	2	4.0
Sometimes interested, sometimes not	56	14.8	51	28.5	11	22.0
Interested but not enthusiastic	256	67.5	65	36.3	31	62.0
So enthusiastic he infects others	20	5.3	3	1.7	6	12.0
No opportunity to observe	29	7.7	26	14.5	0	0
TOTAL	379	100.1	179	100	50	100

For Indians in school vs. Indian drop-outs, P=.0005
For Indians in school vs. Non-Indians, P=.60

TABLE CXLI

SCHOOL STATUS AND STUDENT'S COMMENTS IN CLASSROOM

Quality of Comments in Class	Indians in School		Indian Drop-Outs		Non-Indians	
	N	%	N	%	N	%
Reflects careful integration of all available information	21	5.5	3	1.7	8	16.0
Sound more often than not	187	49.3	49	27.4	23	46.0
Sound about half the time	35	9.2	20	11.2	7	14.0
Unsound more often than not	20	5.3	14	7.8	5	10.0
Little logical awareness of available material	9	2.4	8	4.5	2	4.0
No opportunity to observe	106	28.0	82	45.8	5	10.0
	378	997	176	98.4	50	100

For Indians in school vs. Indian drop-outs, P=.0005
For Indians in school vs. Non-Indians, P=.10

TABLE CXLII

SCHOOL STATUS AND EXTENT TO WHICH STUDENT IS DEPENDABLE

	Indians in School		Indian Drop-Outs		Non-Indians	
Dependability	N	%	N	%	N	%
Almost completely irresponsible	0	0	9	5.0	1	2.0
Neglects more responsibilities than he fulfills	21	5.5	35	19.6	1	2.0
Fulfills about half his responsibilities	30	7.9	31	17.3	5	10.0
Fulfills more than he neglects	230	60.7	92	51.4	21	42.0
Virtually never fails responsibilities	86	22.7	9	5.0	19	38.0
No opportunity to observe	12	3.2	3	1.7	3	6.0
	379	100	179	100	50	91.0

For Indians in school vs. Indian drop-outs, P=.0005
For Indians in school vs. Non-Indians, P=.10

TABLE CXLIII

SCHOOL STATUS AND DESCRIPTION OF STUDENT'S SELF-CONFIDENCE

Degree of	Indians in School		Indian Drop-Outs		Non-Indians	
Self Confidence	N	%	N	%	N	%
Over confident	0	0	0	0	0	0
Willing to express himself on almost every topic	61	16.1	20	11.2	17	34.0
Freely expresses himself	133	35.1	48	26.8	15	30.0
Expressed himself only when asked	173	45.6	91	50.8	17	34.0
Avoids expressing himself even when asked	8	2.1	17	9.5	0	0
No opportunity to observe	4	1.1	1	.6	1	2.0
TOTAL	379	100	177	98.9	50	100

For Indians in school vs. Indian drop-outs, P=.02
For Indians in school vs. Non-Indians, P=.10

TABLE CXLIV

SCHOOL STATUS AND STUDENT'S PERSEVERANCE IN SCHOOL WORK

Degree of Perseverance	Indians in School N	Indians in School %	Indian Drop-Outs N	Indian Drop-Outs %	Non-Indians N	Non-Indians %
Gives so much attention to studies that he neglects other aspects of life	3	.8	2	1.1	0	0
Sufficiently diligent to overcome more than normal distractions	143	37.7	30	16.8	22	44.0
About as diligent as the average student	163	43.0	47	26.3	19	38.0
Concentrates on studies only when restricted or put under pressure	56	14.8	64	35.8	6	12.0
So easily distracted he seldom gets around to his studies	2	.5	23	12.8	0	0
No opportunity to observe	12	3.2	12	6.7	3	6.0
TOTALS	379	100	178	99.5	50	100

For Indians in school vs. Indian drop-outs, P=.0005
For Indians in school vs. Non-Indians, P=.80

TABLE CXLV

SCHOOL STATUS AND SOUNDNESS OF STUDENT'S DECISIONS

Soundness of Decisions	Indians in School N	Indians in School %	Indian Drop-Outs N	Indian Drop-Outs %	Non-Indians N	Non-Indians %
Decisions always reflect a careful integration of all information	17	4.5	2	1.1	5	10.0
Decisions appear to be sound more often than not	239	63.1	61	34.1	29	58.0
Decisions appear to be sound about half of the time	51	13.5	39	21.8	4	8.0
Decisions appear to be unsound more often than not	33	8.7	42	23.5	1	2.0
Decisions seem to reflect little logical integration or awareness of available information	0	0	16	8.9	2	4.0
No opportunity to observe	38	10.0	18	10.1	9	18.0
TOTAL	378	99.8	178	99.5	50	100

For Indians in school vs. Indian drop-outs, P=.0005
For Indians in school vs. Non-Indians, P=.30

TABLE CXLVI

SCHOOL STATUS AND STUDENT'S ABILITY TO EXPRESS HIMSELF ORALLY IN ENGLISH

Oral Expression in English	Indians in School N	Indians in School %	Indian Drop-Outs N	Indian Drop-Outs %	Non-Indians N	Non-Indians %
Ability a definite asset to his college career	2	.5	0	0	4	8.0
Better than the average college student's ability	51	13.5	10	5.6	15	30.0
Ability about typical of most college students	157	41.4	57	31.8	20	40.0
Less ability than most college students	142	37.5	66	36.9	8	16.0
Lack of ability may jeopardize his college career	11	2.9	30	16.8	2	4.0
Unlikely he will complete college due to lack of ability	11	2.9	11	6.1	0	0
No opportunity to observe	5	1.3	5	2.8	1	2.0
TOTAL	379	100	179	100	50	100

For Indians in school vs. Indian drop-outs, P=.0005
For Indians in school vs. non-Indians, P=.01

TABLE CXLVII

SCHOOL STATUS AND STUDENT'S ABILITY TO EXPRESS HIMSELF IN WRITTEN ENGLISH

Ability in Written English	Indians in School N	Indians in School %	Indian Drop-Outs N	Indian Drop-Outs %	Non-Indians N	Non-Indians %
Ability a definite asset to his college career	3	.8	1	.6	1	2.0
Better than the average college student's ability	45	11.9	12	6.7	16	32.0
Ability about typical of most college students	143	37.8	39	21.8	16	32.0
Less ability than most college students	135	35.7	72	40.2	8	16.0
Lack of ability may jeopardize his college career	27	7.1	30	16.8	2	4.0
Unlikely he will complete college due to lack of ability	13	3.4	16	8.9	1	2.0
No opportunity to observe	12	3.2	9	5.0	5	10.0
TOTAL	378	99.9	179	100	49	98.0

For Indians in school vs. Indian drop-outs, P=.0005
For Indians in school vs. Non-Indians, P=.02

TABLE CXLVIII

MEANS AND STANDARD DEVIATIONS ON VARIOUS PREDICTOR VARIABLES FOR INDIANS IN SCHOOL AND INDIAN DROP-OUTS

	Indians in School			Indian Drop-Outs			Published Norms	
Variable	Number	Mean	Std. Dev.	Number	Mean	Std. Dev.	Mean	Std. Dev.
TEST SCORES								
ACE Quantitative	63	30.3	14.4	68	27.5	9.2	34.3	11.4
ACE Linguistic	62	47.1	14.0	68	43.7	13.0	58.5	15.8
ACE Total	69	75.8	23.0	73	70.4	21.8	92.8	24.5
SCAT Quantitative	100	23.3	9.1	21	23.0	9.3	45.5	*
SCAT Verbal	95	21.7	9.0	21	17.7	5.6	33.0	*
SCAT Total	105	47.0	16.6	33	42.5	15.7	63.0	*
CQT Verbal	39	31.6	12.3	12	29.6	9.4	44.0	15.0
CQT Math	39	20.2	10.2	12	18.2	4.6	30.6	10.5
CQT Science	39	23.2	11.1	12	20.2	6.4	23.7	6.3
CQT Social Science	39	19.9	6.4	12	19.7	5.7	22.5	6.1
CQT Total	40	94.0	25.3	13	86.8	17.2	121.0	31.0
Uni. of Nebr. Math	48	42.4	12.7	64	36.2	14.6	*	*
Coop. Engl.- Mechanics	10	44.4	22.6	1	12.0	0	48.1	9.2
Coop. Engl.- Effectiveness	9	47.0	6.4	1	22.0	0	48.1	9.4
Coop. Engl.- Reading	39	21.6	17.4	56	15.1	9.7	*	*
Coop. Engl. Total	86	134.4	56.4	79	139.5	57.0	*	*
DAT Verbal Reas.	21	17.9	10.6	8	21.8	9.6	27.8‡	10.0‡
DAT Numerical	21	21.9	9.8	8	21.9	9.0	20.1‡	9.4‡
DAT Abstr. Reas.	19	29.4	9.5	8	30.0	9.6	29.4‡	10.9‡
DAT Spat. Rel.	21	57.5	19.0	8	54.4	17.5	47.7‡	22.4†
DAT Mechanical	21	34.1	14.2	8	40.9	11.6	34.5‡	11.2‡
DAT Clerical	20	69.8	13.1	8	62.5	11.8	61.9‡	23.9‡
DAT Lang. (Spelling)	20	65.7	19.5	8	70.2	14.1	61.1‡	23.9‡
DAT Lang. (Sentence)	20	29.8	14.9	8	34.1	9.4	44.9‡	15.6‡
Otis Total	60	40.5	12.8	14	37.1	13.4	42.0	*
Cal. Achiev-Lang.	31	104.7	36.6	10	99.6	32.2		
Cal. Achiev. Math	31	96.7	20.5	10	81.7	28.5		
Cal. Achiev. Read.	30	89.3	35.5	10	73.2	14.5		
Cal. Achiev. Total	36	282.2	70.7	11	253.8	50.5		
GATB-Intelligence	33	46.7	4.1	7	49.7	9.6	*	*
GATB-Verbal	33	15.5	5.6	8	17.4	4.5	*	*
GATB-Numerical	34	38.4	14.6	8	60.5	63.0	*	*
GATB-Spatial	33	21.1	4.9	8	26.6	14.3	*	*
GATB-Percept.	34	65.7	13.1	8	68.5	7.4	*	*
GATB-Clerical	31	54.7	11.0	8	52.8	11.7	*	*
GATB-Motor Coord.	34	72.0	12.7	8	75.2	4.8	*	*
GATB-Finger Dext.	33	64.0	19.8	8	73.2	34.2	*	*
GATB-Mech. Dext.	33	203	23.7	8	190.5	42.4	*	*

Variable	Indians in School			Indian Drop-Outs		
	Number	Mean	Std. Dev.	Number	Mean	Std. Dev.
Instructors Ratings						
Prediction of Success	370	4.1	1.7	64	5.8	2.3
Comparison with Ind.	371	4.7	2.1	64	5.7	3.0
Comparison with non-Ind.	371	6.5	1.9	63	7.8	1.8
Formidable Experiences						
Making Indian Friends	368	6.7	2.2	169	6.8	2.2
Making Non-Indian Friends	369	6.1	2.4	169	6.8	1.8
Participating in Social Act.	368	6.3	2.3	169	6.8	1.8
Preparation of Lessons	368	5.2	2.3	170	4.6	2.3
Organizing Study Time	369	5.4	2.4	169	4.5	2.5
Class Recitations	369	5.0	2.3	170	5.5	2.1
Academic Exams	369	4.6	2.3	170	4.3	2.1
Oral Communications	369	4.7	2.4	170	5.1	2.5
Written Communication	369	4.7	2.3	170	4.7	2.0
Reading	369	4.9	2.3	171	5.2	2.1
Personal Variables						
Age	366	22.6	4.0	126	22.8	4.0
No. Colleges Attended	119	1.2	0.4	28	1.3	0.6
Father's Age	319	57.3	17.0	96	60.7	20.6
Mother's Age	319	51.5	16.0	96	55.0	20.3
Coded Age Starting Sch.	356	3.2	1.0	113	3.1	1.0
Grade Point Average	406	1.82	0.70	218	1.18	0.71

*Appropriate information from published norms was not available.

Published values for boys and girls were combined by proportionally weighing according to the number of each sex in the total sample.

TABLE CXLIX

CHARACTERISTICS OF INDIAN STUDENTS WITH A GRADE INDEX MORE THAN 2.74

College Attended	Tribe	Degree of Indian Blood	Can speak a Tribal Language?	Learned English as a second Language?	English spoken in home?	In school grades with a majority of Indians, which grades?	Highest school grade completed by father	Highest school grade completed by mother	Major in college	Grade Point Average	Total Hours
EAJC	Yavapai	4/4	Yes	No	Some	None	5	4	History	2.82	48
PC	Navaho	4/4	Yes	No	Usually	1-8	None	8	Lib. Arts	3.11	18
PC	Ponca	4/4	No	No	Always	1-8 & 10-12	7	7	General	2.77	18
PC	San Carlos Apache	4/4	Yes	Yes	Some	1-7 & 10-12	1	6	Art	2.81	44
ASU	Omaha	1/2	No	No	Always	5-12	10	12	Lib. Arts	2.93	103
ASU	Comanche	1/2	No	Yes	Some	None	10	4	Pol. Sci.	2.81	94
ASU	San Juan Pueblo	1/2	Yes	Yes	Some	1-7	8	10	Sociology	3.75	Grad.
ASU	Navaho	4/4	Yes	Yes	Some	1-12	3	3	Education	2.94	60
ASU	Northern Cheyenne	1/2	Yes	No	Always	1-8	8	8	Sec. Ed.	2.76	192
U of A	Northern Cheyenne								Math	2.92	Grad.
Ft. Lewis	Zuni	4/4	Yes	Yes	Some	1-12	9	12	Art	3.07	14
Ft. Lewis	San Felipe	4/4	Yes	Yes	Some	Beg., 1,9	10	8	Bus. Ad.	2.85	14
UNM	Navaho	4/4	No	No	Always	None	9	8	Education	2.85	17
UNM	Laguna	3/4	Yes	No	Always	2			Music	2.80	17
UNM	Laguna	4/4	Yes	Yes	Some	1-12	11	8	Math	2.79	46
UNM	Matinecock	1/4	Yes	No	Always	None		10	Anthro.	3.55	81 grad. hrs.
BYU	Mohawk		No	No	Always	1-3			Soc. Sci.	3.03	
BYU	Creek	1/2	No	No	Always	None	16	16	Education	2.84	116
BYU	Taos	3/4	Yes	No	Always	1-2	17	10	Music	3.00	15½
BYU	Seneca	4/4	No	No	Always	None	14	12	Nursing	2.86	144 1/3
BYU	Cherokee	1/4	No	No	Always	1-12	14	14	Soc.	2.93	117
BYU	Navaho	4/4	Yes	Yes	Usually	1-5	0	8	Business	3.00	8
ASU	Mohave	4/4	Yes		Usually				Education	2.82	148
Dropouts:											
PC	Sioux	7/8	No	No	Usually	None	11	12	Art	2.96	25
PC	Creek	4/4	Yes	No	Always	7-12	13	3	Music	3.12	24
C St. J	Zuni								Education	3.12	70½
C St. J	Laguna								Lib. Arts	2.87	16
C St. J	Navaho	4/4	Yes	No	Usually	1-8			General	2.87	16

EAJC - Eastern Arizona Junior College; PC - Phoenix College; ASU - Arizona State University; U of A - University of Arizona; UNM - University of New Mexico; BYU - Brigham Young University; C St. J - College of Saint Joseph.

CHAPTER VII: INDIAN DROP-OUTS

General Background. The students discussed in this chapter are the Indians who have withdrawn from, or not returned, to an institution of higher learning. Some of those who have dropped out may return later and complete their college career. Some may have re-entered another college without the knowledge of this staff. No attempt has been made to treat differently those who might return to college, but a diligent effort was made to identify the students who transferred from one college to another.

Any identified Indian student in the four state area who dropped out between September, 1958, and February, 1962, is included in this study. As in the chapter on the in-school students, the tables carry the main portion of the findings. The accompanying text should be used to assist in reading the tables, not as a substitute for reading them. The tables which compare the Indians in school and the Indian drop-outs are included in chapter six and are not repeated in this chapter.

The schools with the largest absolute number of drop-outs are: University of New Mexico, Arizona State University, Arizona State College, Ft Lewis A & M, and Brigham Young University, the number descending in that order. These same schools ranked on the basis of highest number of drop-outs as a per cent of the Indians in school are: University of New Mexico, Arizona State University, Arizona State College, Brigham Young University and Ft. Lewis A & M. In other words, a smaller per cent of the Indians enrolled at Ft. Lewis A & M dropped out than at the other four schools. These figures should be interpreted with the knowledge that the investigator at one school may be more diligent in obtaining the names of drop-outs than the investigator of another school, and this could very well account for some of the observed differences.

The tribes with the largest absolute number of drop-outs are Navaho with 62, the Hopi with seven, the San Carlos Apache with four, and the Ute Mountain with four. These four tribes ranked on the bases of drop-outs as a per cent of Indians in school, from highest drop-out rate to lowest, are: Ute Mountain, San Carlos Apache, Navaho, and Hopi. The tribes with nine or more students in school and a lower drop-out rate are: Colorado River Tribes, Gila River Pima-Maricopa, and Laguna Pueblo.

Table CL shows that 63 per cent of the drop-outs say that they intend to return to school. Seven per cent say they do not intend to return. Fifteen per cent are undecided.

The year in which the student dropped from school is not meaningful because of such variables as the diligence of the investigator, the increased difficulty of obtaining information on students who dropped out at the earlier part of the time period covered by the study, and the cut-off date for accepting names being in the middle of the school year. June is shown as the month with the most drop-outs. February is second. This is presented in Table CLI.

TABLE CL

INTENTION TO RETURN TO COLLEGE

Intends to Return	N	%
Yes	29	63.0
No	3	6.5
Undecided	14	30.4
Total	46	99.9

TABLE CLI

MONTH OF STUDENT'S WITHDRAWAL

Month	Indian Drop-outs N	%
January	24	14.5
February	27	16.3
March	1	0.6
April	3	1.8
May	16	9.6
June	63	38.0
July	5	3.0
August	3	1.8
September	6	3.6
October	7	4.2
November	6	3.6
December	5	3.0
Total	166	100%

The reasons for a student's withdrawal as given by three different sources are in Table CLII. The opinion of the student, of his instructors, and the reason stated in the official record are in this table. The two reasons which have the highest average rank given by the students are "lost interest" and "poor health". The two highest given by the instructors are "courses wanted were not offered" and "want to attend another school," but both of these are based on less than five cases. The third reason given by the instructors with the highest average rank is "could not make grades," and this is based on a large number of cases. In the official records the reason stated with greater frequency is "could not make grades." This was the reason given in 57 of the 86 cases for which official reasons for withdrawal were given.

Table CLIII shows that 68 per cent of the withdrawals from school were voluntary. That is, they were not required by the school to leave. Thirty-two per cent were requested by the school to leave. However, Table CLIV shows that 60 per cent were either on probation or in danger of being on probation. This suggests that some of those who left voluntarily may have done so to avoid being asked to leave.

Table CLV shows the reaction of his parents to the students leaving school. Thirty-six per cent of the parents were displeased and discouraged it. Of the six possible reactions listed, the most common was "displeased, discouraged it." Thirty-six per cent of the parents reacted in this way. Seven per cent were displeased but did not discourage it. Twenty-seven per cent were either "pleased" or "neither pleased nor displeased."

Table CLVI shows that the student himself told the parents that he was leaving school in every case except one. In two cases, the parents had not been told yet but it is not known how long the student knew that he was leaving school. Perhaps he learned of it on the same day he was interviewed for his study.

Table CLVII shows the courses in which the students were enrolled at the time of their withdrawal. Each student, of course, was enrolled in several courses.

Comparison of In-School Indians and Drop-outs. There is a significant difference between the Indian students in school and the Indian drop-outs. This part of the chapter will present those areas in which these differences occur. The tables which compare the Indian in school and the Indian drop-out are included in Chapter VI, the discussion of the Indian in school. Therefore, several tables referred to in the remainder of this chapter are included in Chapter VI.

By saying that Indians in school are different from Indian drop-outs it is not meant to imply that all the Indian drop-outs are one way and all the Indians remaining in school are another way. Instead, these are differences which, statistically speaking, are not "accidental" (i.e., attributable to chance) --there appears to be real difference between the groups. Presumably, these differences would be more evident if these same students were studied ten years from now, and we could see who the drop-outs were who returned to

TABLE CLII

REASONS FOR WITHDRAWAL AS GIVEN BY STUDENTS, INSTRUCTORS, AND THE COLLEGE RECORD

Reason Given	Average Rank		Rank of Averages		Stated in Record	
	Students	Instructor	S	I	N	%
Lost interest	2.00	3.10	1.5	5	1	1.2
Poor health	2.00	2.50*	1.5	4	3	3.5
Could not make grades	2.13	2.49	3	3	57	66.3
High School preparation inadequate	2.33	4.20	4	12	1	1.2
Conditions at home not permit staying	2.44	4.38	5	13	1	1.2
Planned to marry	2.60	3.18	6	6	0	0
Want to attend anther school	2.90	2.00*	7	2	1	1.2
Difficult to Study	3.25	3.48	8	7	0	0
No interest in required courses	3.40	5.26	9	16	0	0
Had to take a full-time job	3.50	3.56	10.5	9	2	2.3
Homesick	3.50*	6.00	10.5	18	1	1.2
No clear-cut field of interest	4.00*	4.10	12.5	11	3	3.5
Did not plan to complete college	4.00*	6.27	12.5	19	3	3.5
Parents did not encourage to continue	4.50*	4.73	14	15	2	2.3
Insufficient finances	4.92	4.42	15	14	6	7.0
Entered Military Service	5.00*	9.00*	18	21	2	2.3
Could not make Indian friends in college	5.00*	7.80	18	20	0	0
Could not make non-Indian friends in College	5.00*	5.30	18	17	0	0
College was different from what I expected	5.00	3.85	18	10	0	0
Alcohol	5.00	3.53	18	8	3	3.5
Parents moved	6.50*	----	21	--	0	0
Courses wanted were not offered	7.00*	1.00*	22	1	0	0
Total					86	100.1

* Based on less than five cases.

TABLE CLIII

NATURE OF WITHDRAWAL

Nature of Withdrawal	N	%
Voluntary	138	68.3
By request	64	31.7
Total	202	100%

TABLE CLIV

ACADEMIC STATUS AT TIME OF WITHDRAWAL

Status	N	%
Danger of Probation	36	17.1
On Probation	90	42.9
No danger of Probation	84	40.0
Not on Probation	0	0
Total	210	100%

TABLE CLV

PARENTAL REACTION TO STUDENT'S LEAVING SCHOOL

Reaction Toward Leaving	Actual Reaction		Anticipated Reaction	
	N	%	N	%
Pleased, encouraged it	1	2.3	0	0
Pleased, but did not encourage	4	9.1	1	3.4
Neither pleased nor displeased	7	15.9	0	0
Displeased, but did not discourage	3	6.8	1	3.4
Displeased, discouraged it	16	36.4	0	0
Does not know	3	6.8	3	10.3
Other	10	22.7	24	82.6
Total	44	100%	29	99.7%

TABLE CLVI

PERSON WHO TOLD PARENT STUDENT WAS LEAVING SCHOOL

Person	Number	Percent
Student himself	32	76.2
Another student	0	0
Sibling of the student	0	0
Relative other than sibling	0	0
Parent not told	2	4.8
Other	8	19.0
Total	42	100%

TABLE CLVII

COURSE IN WHICH ENROLLED AT TIME OF WITHDRAWAL

Course	N	%
Behavioral and Social Science	149	81.9
English	106	57.9
Science	63	35.6
Mathematics	59	32.4
Art and Music	52	28.6
Business and Secretarial	50	27.5
Education	12	6.6
Home Economics	4	2.2
Industrial Education	1	.5
Total	496	

school and finished, and which in-school students eventually became drop-outs. Many of the students who are considered in-school students by this study have possibly already dropped out of school since February of 1962, or will in the years immediately ahead, and a few of the drop-outs may have returned and are now successfully pursuing their academic career.

One area in which the groups differ is in place of birth. The drop-outs are more likely to be born on a reservation than the in-school student. The figures are included in Table LII. The drop-out is also more likely to have spent all his years in an elementary school on a reservation. See Table LXXI. Both of these factors reflect a lack of contact with non-Indian culture.

The drop-outs are more likely to be from a larger family. See Table LVI. The drop-out's father will probably be older. See Table LXIII. The father will probably be less well educated. See Table LXV. The difference between the in-school and drop-out students regarding his mother's age or educational level does not appear to be as significant.

There are fewer drop-outs in the upper third of their graduating class and more from the lower third than for equal numbers of in-school students. However, it was pointed out in "Factors Related to Academic Success" that there does not appear to be as high a relationship between high school grades and college grades as has been shown in studies of non-Indian students.

Those students who completed in high school one and one half to three units of vocational subjects are more inclined to be drop-outs. Those who completed more or less than this were inclined to be in-school students. See Table LXXXIV.

Those Indian students who receive no tribal scholarship were inclined to have a significantly lower drop-out rate and those who have a tribal scholarship between $1001 and $1500 were inclined to have a significantly higher drop-out rate. See Table XCIII.

The drop-out is less inclined to discuss both academic problems and non-academic problems with his instructors. He is more inclined to discuss academic problems only. See Table CX.

The drop-out is more inclined to be rated by his instructors as less neat or indifferent to personal appearance than the typical student. See Table CXI.

The statistical significance between in-school Indians and the drop-outs regarding major in college might largely be accounted for by the fact that 42 per cent of the drop-outs were either undecided as to their major or they were not asked this question, while only 19 per cent of the in-school students are in this category. It should be pointed out that many of the drop-outs were not personally interviewed because they left the school and its environs before it was generally known that they were dropping out of school. One other area of apparent difference though, involves the major of education. Twenty-two per cent of the in-school students and 12 per cent of the drop-outs major in education. See Table CXVIII.

The statistically significant difference observed between the two group's outside class preparation per week is most noticeable in that the drop-outs are more inclined to have studied less than five hours per week than the in-school student, and the in-school student is more inclined to study more than 20 hours per week than the drop-out. See Table CXIX.

A similar relationship is found in the number of hours spent in the library. The drop-out is inclined to have spent less time in the library than the in-school student. See Table CXX.

As might be anticipated, the drop-out student is more inclined to have repeated courses than the in-school student. See Table CXXI. Also, as might be anticipated, there are more drop-outs with a lower grade point average and fewer with a high grade point average. See Table CXXIII.

There are significant differences between the two groups under discussion regarding the number of courses successfully completed. The drop-outs successfully completed fewer courses. An exception to this is in the area of science. The drop-outs were more inclined to have completed successfully one or two science courses. They were less inclined to have completed successfully four or "nine or more" science courses. See Table CXXXIII.

There was a statistically significant difference regarding the student's ability to do independent work. There were fewer drop-outs at the desirable end of this scale and more at the undesirable end. This evaluation was made by the student's instructors and advisers. There were also significant differences in this direction in the student's interest in classroom instruction, his classroom comments, his dependability, his self confidence (as measured by the student's willingness to express himself), his perseverance in school work, the soundness of his decisions, and his ability to express himself in oral and written English. See Tables CXXXIX through CXLVII. It should be noted that the instructor sometimes filled in the instrument after he knew the student had dropped out. This may have influenced the instructors' replies. Also, the opinion of the instructors may have had something to do with the student's decision to drop out.

Areas in which no significant statistical differences occur include type of elementary schools attended, number of elementary schools attended, type of guidance received in high school, participation in extra curricular activities, special honors received, general participation in clubs and activities, reasons for going to college, and test scores.

Factors Related To Academic Success. One of the Major objectives of this study as originally stated was "to ascertain the methods used to award scholarships to Indian students and the possible factors which appear to be reliable predictors of academic success." The data presented in this section include both the Indians in school and the drop-outs, and serve primarily toward the accomplishment of the latter half of this objective. Suggestions as to what factors are related to academic success can be obtained from a study of the data which is available in three forms: correlations between continuous variables (measured on a scale of at least seven points) and grade point averages; expectancy tables which show the chances in 100 that an Indian student who is described by a particular category of some variable has of obtaining various grade point averages; and a discriminant function analysis which compares Indians in school with Indian drop-outs.

To help provide some structure to the discussion of the many, many factors considered, the characteristics examined have been classified into academic variables, cultural variables, economic variables and social variables and will be examined in that order in this section.

Variables were classified as academic if it were felt they were directly related to success in academic studies or uniquely identified with the school situation as contrasted with something that might be asked about the individual whether he was in school, at home, on the job or someplace else. While it seems difficult to provide a precise definition, it becomes apparent from a perusal of the specific factors involved that this category of variables is a fairly specific one. The means, standard deviations, sample size and correlation with grades for the 56 variables ameanable to this analysis are presented in Table CLVIII.

TABLE CLVIII

MEANS, STANDARD DEVIATIONS, AND CORRELATION WITH GRADES FOR VARIOUS PREDICTOR VARIABLES

Variable	Mean	Standard Deviation	N	Correlation With Grades
Age	22.6	3.97	477	.203**
Number of colleges attended	1.18	.449	139	.002
Fathers age	58.1	17.9	408	-.015
Mothers age	52.3	17.1	408	-.065
Coded age when entering school	3.17	1.04	455	.052
A.C.E. - Quant.	28.9	12.1	130	-.006
A.C.E. - Ling.	45.3	13.5	129	.108
A.C.E. - Total	73.0	22.5	139	.101
S.C.A.T. - Quant.	23.3	9.12	120	.112
S.C.A.T. - Verbal	21.0	8.65	115	.352**
S.C.A.T. - Total	45.9	16.5	137	.253**
C.Q.T. - Verbal	31.1	11.6	50	-.048
C.Q.T. - Math.	19.7	9.17	50	.142
C.Q.T. - Sci.	22.5	10.2	50	.078
C.Q.T. - Soc. Sci.	19.8	6.2	50	-.111
C.Q.T. - Total	92.2	23.6	52	-.042
Uni. Nebr. Math.	38.9	14.1	112	.118
Coop. Engl. - Mechanics	41.4	23.6	11	-.046
Coop. Engl. - Effectiveness	44.5	9.96	10	-.125
Coop. Engl. - Reading	17.8	13.7	95	.250*

* Significance between the 5% and 1% levels.
** Significance at or beyond the 1% level.

In all cases, (i.e. irrespective of the way in which the raw scores were obtained) the algebraic sign of the correlation has been set so that a positive sign indicates a direct relationship and a negative sign indicates an inverse relationship between

TABLE CLVIII (cont.)

Variable	Mean	Standard Deviation	N	Correlation With Grades
Coop. English - Total	136.8	36.5	163	.099
Instructor's Production	4.32	1.89	425	.372**
Comparison with Indians	4.85	2.29	426	.313**
Comparison with non-Indians	6.69	1.94	425	.350**
Difficulty in making Indian friends	6.71	2.18	526	-.164**
Difficulty in making non-Indian friends	6.34	2.22	527	-.191**
Difficulty in Participating in social affairs	6.47	2.19	526	-.233**
Difficulty in lesson preparation	5.03	2.35	527	.107*
Difficulty in organizing study time	5.16	2.45	527	.049
Difficulty with class recitation	5.15	2.24	528	-.018
Difficulty with academic exams	4.49	2.21	528	.084
Difficulty in oral communication	4.81	2.45	528	-.010
Difficulty in written communication	4.72	2.21	528	.129**
Difficulty in reading	4.97	2.28	529	.076
D.A.T. - Verb. Reas.	1.90	10.3	28	.212
D.A.T. - Numerical	21.9	9.40	28	.239
D.A.T. - Abstract	29.6	9.33	26	.164
D.A.T. - Spat. Relations	56.5	18.7	28	.137
D.A.T. - Mech. Reas.	36.0	13.7	28	.003
D.A.T. - Clerical	67.7	13.0	27	.191
D.A.T. - Lang. Use. I	67.0	18.0	27	.152
D.A.T. - Lang. Use. II	31.0	13.5	27	.087
Otis Mental Abil. - Total	39.8	12.9	72	.022
Calif. Achiev. Language	103.4	35.3	40	-.041
Calif. Achiev. Mathematics	93.1	23.3	40	-.084
Calif. Achiev. Reading	85.3	32.2	39	.043
Calif. Achiev. - Total	275.6	67.1	45	-.054
G.A.T.B. - Intelligence	47.2	9.1	39	.162
G.A.T.B. - Verbal	15.9	5.38	40	.108
G.A.T.B. - Numerical	42.6	30.4	41	.119
G.A.T.B. - Spatial	22.1	7.73	40	.156
G.A.T.B. - Perception	66.3	12.2	41	-.103
G.A.T.B. - Clerical	54.3	11.0	38	.086
G.A.T.B. - Motor Coord.	72.6	11.6	41	-.074
G.A.T.B. - Finger Dext.	65.8	23.1	40	-.139
G.A.T.B. - Manual Dext.	200.6	28.1	40	-.203

* Significance between the 5% and 1% levels.
** Significance at or beyond the 1% level.

the characteristic as labeled and grades. Thus, a negative correlation between "difficulty with class recitation" and grades means that those persons who stated that class recitation was a formidable experience for them, got low grades, and those students for whom this was not reported as a difficulty got high grades.

The following fairly standard abbreviations have been used in this and other Tables: ACE = American Council on Education Psyhological Exam; SCAT = School and College Ability Test; CQT = College Qualification Test; Univ. Nebr. Math. = University of Nebraska Mathematics Test; Coop. Engl. = The Cooperative English Test; DAT = Differential Aptitude Tests; Calif. Achiev. = California Achievement Tests; GATB = General Aptitude Test Battery.

For ease of interpretation, variables significantly correlated with grades have listed in order of magnitude of the degree of relationship in Table CLIX.

TABLE CLIX

VARIABLES SIGNIFICANTLY RELATED TO GRADES FOR INDIAN STUDENTS

Variable	Corr. With Grades
Intro. opinion of likely success	.372
School & college ability - Verbal	.352
Comparison of chances with non-Indians	.350
Comparison of chances with other Indians	.313
School & college ability - Total	.253
Coop. English - Reading	.250
Difficulty in participation in social affairs	-.233
Students age	.203
Difficulty in making non-Indian friends	-.191
Difficulty in making Indian friends	-.164
Difficulty in written communication	.129
Difficulty with lesson preparation	.107

From this listing it can be seen that only three of the thirty-eight test variables examined showed other than a chance relationship with grades; SCAT - verbal, SCAT - total, and Cooperative English - Reading. That the size of the correlations are much less than usually found is not surprising when it is remembered that results from the several different schools (and in some instances from different forms of the same test) have been pooled in order to get a sample size large enough for analysis. Thus the results presented here should be interpreted as providing suggestions only as to which characteristics are most highly related to academic success.

It does seem apparent, however, that the verbal factor, so important in predicting academic success for non-Indian students retains this position with Indians as well; and that of the several possible achievement variables, reading seems most important.

Tables CLX and CLXI contain grade-point expectancies for the only two high school variables considered: school size and rank in graduating class respectively. There is no clear relationship between school size and academic success. Although there is a slight suggestion that those from very small schools (less than 100) will do better than others, the sample size is too small to determine for certain whether this is a real difference or just a sampling fluctuation.

TABLE CLX

GRADE POINT EXPECTANCY FOR INDIAN STUDENTS CLASSIFIED BY HIGH SCHOOL ENROLLMENT AT TIME OF GRADUATION

High School Enrollment		Grade		Point	Average	
		0.00-1.49	1.50-1.99	2.00-2.74	2.75-3.49	3.50-4.00
Less than 100	N	15	6	10	7	1
	%	38.5	15.4	25.6	17.9	2.6
100-200	N	49	25	22	6	0
	%	48.0	24.5	21.6	5.9	0.0
201-500	N	37	44	38	2	0
	%	30.6	36.4	31.4	1.6	0.0
501-750	N	17	20	16	3	1
	%	29.8	35.1	28.1	5.3	1.7
751-1000	N	14	5	6	0	0
	%	56.0	20.0	24.0	0.0	0.0
1001-1500	N	7	4	4	0	0
	%	46.6	26.6	26.6	0.0	0.0
1501-2000	N	8	7	4	3	0
	%	36.4	31.8	18.2	13.6	0
More than 2000	N	1	1	6	0	0
	%	12.5	12.5	75.0	0	0

TABLE CLXI

GRADE POINT EXPECTANCY FOR INDIAN STUDENTS CLASSIFIED BY RANK IN HIGH SCHOOL GRADUATING CLASS

Rank in High School Graduating Class		Grade		Point	Average	
		0.00-1.49	1.50-1.99	2.00-2.74	2.75-3.49	3.50-4.00
Upper one-third	N	57	52	67	13	1
	%	30.0	27.4	35.3	6.8	0.5
Middle one-third	N	62	51	22	2	1
	%	44.9	37.0	15.9	1.4	0.7
Lower one-third	N	28	13	15	5	0
	%	45.9	21.3	24.6	8.2	0

Similarly, the relationship indicated between rank in high school class and college grades is unusual. While those in the upper third of their graduating class do seem to have an advantage over the others, it is not as great as one would expect from the relationships usually found when non-Indian subjects are used. Even more surprising is the evidence from this table that it is those in the middle third, not the lowest third of their high school class, who seem to have the most difficulty with college grades.

Although 49 per cent of the students in college come from the upper third, 35 per cent from the middle third, and 16 per cent from the lower third of their respective high school graduating classes, it can be seen that of those who come from the upper third, 43 per cent make a 2.00 or better grade point average, of those from the middle third, only 18 per cent, and of those from the lower third, 33 per cent do this well. Perhaps the Indian students who come from the lower third of their graduating class and who do well in college are from the larger high schools; perhaps students in the lower group in high school are more aware of potential difficulties and thus put forth more effort; perhaps high school evaluation procedures are such that adequate discriminations are not being made with respect to academic performance among pupils of average or lower achievement. Whatever the explanation, it does appear that rank in high school graduating class should not be used as a major predictor of college success for Indians at the present time.

The grade point expectancies for Indian students classified by length of college orientation program are given in Table CLXII. No relationship between

TABLE CLXII

GRADE POINT EXPECTANCY FOR INDIAN STUDENTS CLASSIFIED BY LENGTH OF INDIAN STUDENT ORIENTATION PROGRAM

Attendance of Orientation Program		Grade Point Average				
		0.00-1.49	1.50-1.99	2.00-2.74	2.75-3.49	3.50-4.00
Attenden no orientation program	N	138	123	107	26	.4
	%	34.6	30.9	26.8	6.6	1.0
Less than one day	N	4	4	1	0	0
	%	44.4	44.4	11.1	0.0	0.0
1-2 days	N	1	2	0	0	0
	%	33.0	66.7	0	0	0
3-7 days	N	1	0	0	1	0
	%	50.0	0.0	0.0	50.0	0.0
8-17 days	N	1	0	1	0	0
	%	50.0	0.0	50.0	0.0	0.0
18-21 days	N	23	8	8	0	0
	%	59.0	20.5	20.5	0.0	0.0
Over 21 days	N	11	14	6	0	0
	%	35.5	45.2	19.3	0	0

grades and whether the school has an orientation program for Indian students seems apparent. Similarly, there is no suggestion from the data in Table CLXIII that grades are related to number of conferences with the advisor to Indian students. In contrast with this, the information contained in Table CLXIV does provide a slight hint that those who see their regular academic advisor on a weekly basis have a slightly better chance of succeeding than those students who do not visit such advisors as often.

TABLE CLXIII

GRADE POINT EXPECTANCY FOR NUMBER AND PER CENT OF INDIAN STUDENTS CLASSIFIED BY FREQUENCY OF CONFERENCE WITH INDIAN STUDENT ADVISOR WHO HAVE VARIOUS GRADE POINT AVERAGES

Frequency of Conference		Grade Point Average				
		0.00-1.49	1.50-1.99	2.00-2.74	2.75-3.49	3.50-4.00
Weekly	N	7	12	11	3	0
	%	21.2	36.4	33.3	9.1	0.0
Monthly	N	24	24	19	2	0
	%	34.8	34.7	27.5	2.9	0.0
Twice each semester	N	2	0	0	0	0
	%	100.0	0			0
Once each semester	N	23	20	17	8	0
	%	33.8	29.4	25.0	11.8	0
At time of enrollment only	N	1	0	2	0	0
	%	33.3	0	66.7	0	0
When necessary	N	11	13	2	4	1
	%	37.5	40.6	6.2	12.5	3.1
Never	N	9	10	19	2	1
	%	22.0	24.4	46.3	4.9	2.4
No advisor	N	20	32	42	4	1
	%	20.2	32.3	42.4	4.0	1.0

The Grade Point Expectancies for students classified by course load are presented in Table CLXV. An examination of this table provides some suggestion that students with full academic loads (17 or more semester hours) tend to do better than those with only partial loads. This is in line with other empirical investigations which have indicated that the technique of reducing a weak student's load is not as effective as once thought, in helping him maintain a satisfactory grade point.

When Indian students are classified by intention to stay in college, the grade point expectancies do seem to shift from one category to another. For example, from Table CLXVI it can be seen that approximately 78 per cent of the students who are undecided about completing college are making less than a 2.00 grade point average, while only 59 per cent of those who definitly plan to complete college work are below a 2.00 average. It may very well be, of course, that this apparent relationship is due entirely, or at least in part, to the fact that those who have less than a two point are not certain whether they will be permitted to complete their college work.

TABLE CLXIV

GRADE POINT EXPECTANCY FOR INDIAN STUDENTS CLASSIFIED BY FREQUENCY OF CONFERENCE WITH ADVISOR

Frequency of Conference		Grade		Point	Average	
		0.00-1.49	1.50-1.99	2.00-2.74	2.75-3.49	3.50-4.00
Weekly	N	6	10	9	7	1
	%	18.2	30.3	27.3	21.2	3.0
Monthly	N	22	31	28	4	2
	%	25.3	35.6	32.2	4.6	2.3
Four times per semester	N	0	0	1	0	0
	%	0.0	0.0	100.0	0.0	0.0
Three times per semester	N	0	0	0	1	0
	%	0	0	0	1.00	0
Two times per semester	N	0	1	4	0	0
	%	0	20.0	80.0	0	0
Once each semester	N	33	34	41	4	1
	%	29.2	30.1	36.3	3.5	0.9
At time of enrollment only	N	22	24	16	6	0
	%	32.3	35.3	23.5	8.8	0.0
When necessary	N	8	7	4	1	0
	%	40.0	35.0	20.0	5.0	0.0
Never	N	1	1	2	0	0
	%	25.0	25.0	50.0	0.0	0.0
No advisor	N	6	5	6	0	1
	%	33.3	27.8	33.3	0.0	5.6

TABLE CLXV

GRADE POINT EXPECTANCY FOR INDIAN STUDENTS CLASSIFIED BY COURSE LOAD

Course Load in Semester Hours		Grade		Point	Average	
		0.00-1.49	1.50-1.99	2.00-2.74	2.75-3.49	3.50-4.00
6 or less	N	6	3	1	1	0
	%	54.5	27.3	9.1	9.1	0.0
7-8.5	N	2	1	1	2	0
	%	33.3	16.7	16.7	33.3	0.0
9-10.5	N	4	6	4	0	0
	%	28.6	42.9	28.6	0.0	0.0
11-12.5	N	19	8	9	4	0
	%	47.5	20.0	22.5	10.0	0.0
13-14.5	N	50	26	18	6	2
	%	49.1	25.5	17.6	5.9	1.9
15-16.5	N	73	75	61	10	0
	%	33.3	34.2	27.9	4.6	0.0
17 or more	N	21	17	28	4	0
	%	30.0	24.3	40.0	5.7	0.0

TABLE CLXVI

GRADE POINT EXPECTANCY FOR INDIAN STUDENTS CLASSIFIED BY INTENTION TO COMPLETE COLLEGE

Intends to Complete College		Grade Point Average				
		0.00-1.49	1.50-1.99	2.00-2.74	2.75-3.49	3.50-4.00
Yes	N	87	105	105	23	4
	%	26.8	32.4	32.4	7.1	1.2
No	N	2	2	1	0	0
	%	40.0	40.0	20.0	0.0	0.0
Undecided	N	17	5	4	1	0
	%	60.7	17.8	14.3	3.6	0

TABLE CLXVII

GRADE POINT EXPECTANCY FOR INDIAN STUDENTS CLASSIFIED BY AMOUNT OF OUTSIDE CLASS PREPARATION

Number of Hours Per Week		Grade Point Average				
		0.00-1.49	1.50-1.99	2.00-2.74	2.75-3.49	3.50-4.00
5 or less	N	13	7	1	3	1
	%	52.0	28.0	4.0	12.0	4.0
6-10	N	49	21	27	5	0
	%	48.1	20.6	26.5	4.9	
11-15	N	35	29	19	8	0
	%	38.5	31.9	20.9	8.8	0
16-20	N	35	29	23	5	1
	%	37.6	31.2	24.7	5.4	1.1
21-25	N	21	26	26	4	0
	%	27.3	33.8	33.8	5.2	0.0
26-30	N	10	12	7	0	0
	%	34.5	41.4	24.1	0.0	0.0
More than 30	N	8	12	20	2	1
	%	18.6	27.9	46.5	4.7	2.3

Grade point expectancies for students classified by amount of preparation outside of class can be seen in Table CLXVII. Similar information for number of hours per week spent in the library can be found in Table CLXVIII. In both cases, it seems that there is a definite tendency for these variables to be related to grades. In the case of total hours of outside preparation, students who put in 10 or fewer hours do less well than those who study 11 to 30 hours per week; and these, in turn, do less well than those putting in more than 30 hours per week for outside preparation. With respect to library work, those who spend less than 3 hours per week in the library do less well and those who put in 8 or more library hours do definitely better work than the average student. With Indian students as well as with others, grades seem to be somehow dependent upon how much effort is put forth.

TABLE CLXVIII

GRADE POINT EXPECTANCY FOR INDIAN STUDENTS CLASSIFIED BY HOURS PER WEEK SPENT IN LIBRARY

Hours Per Week Spent in Library		Grade Point Average				
		0.00-1.49	1.50-1.99	2.00-2.74	2.75-3.49	3.50-4.00
1 or less	N	38	19	21	5	1
	%	45.2	22.6	25.0	5.6	1.2
2-3	N	42	18	18	6	0
	%	50.0	21.4	21.4	7.1	0.0
4-5	N	34	26	24	7	0
	%	37.4	28.6	26.4	7.7	0.0
6-7	N	19	24	16	2	
	%	31.1	39.3	26.2	3.3	0.0
8-9	N	10	10	11	2	1
	%	29.4	29.4	32.3	5.9	2.9
More than 9 hours	N	28	39	32	5	1
	%	26.7	37.1	30.5	4.8	1.0

Instructor's Ratings. With Instructor's ratings as with some of the other variables discussed in this section, there is always the question as to the extent to which criterion contamination has occurred. After all, the instructors who provided the ratings were usually ones who knew how well the students had performed academically and in some instances the very ones who assigned the grades which determined the criterian. On the other hand, many instructors knew what the performance of the student was in only one class, while the grade point average was determined by the performance in many classes, and there is always the possibility that in spite of some contamination, the trait involved would not appear to be highly related to grade point and therefore could be dropped from consideration in subsequent and more exact studies of this problem.

The grade point expectancies for Indian students classified by instructor's ratings of ability to express himself in English orally, ability to express himself in written English, quality of classroom comments, ability to do independent work and soundness of decisions are found in Tables CLXIX through CLXXIII respectively. In every case, the data shown suggest that there is a definite relationship between the instructor's rating and grade point average. For example, with respect to the student's ability to express himself orally in English, those rated less than typical of most college students have a far smaller expectancy of getting a grade point average above a 2.00 point than do persons rated at any point on the scale higher than this. Similarly, with respect to written expression in English, 42 per cent of the Indian students rated as having an ability similar to that of most college students, have grade point averages of 2.00 or better, while of those rated as having less than average ability in this area (just one step below) only 22 per cent have better than a 2.00 average. Almost the same thing occurs with ratings of the quality of the student's classroom comments, 42 per cent of those whose comments are rated "sound more often than not" get better than a 2.00, while only 22 per cent of those whose comments are thought to be "sound about half the time" do this well.

TABLE CLXIX

GRADE POINT EXPECTANCY FOR INDIAN STUDENTS CLASSIFIED BY ABILITY IN ORAL ENGLISH

		Grade Point Average				
		0.00-1.49	1.50-1.99	2.00-2.74	2.75-3.49	3.50-4.00
Ability a definite asset to his college career	N	0	0	2	0	0
	%	0	0	100.0	0	0
Better than the average college students ability	N	12	13	23	10	2
	%	20.0	21.7	38.3	16.7	3.3
Ability about typical of most college students	N	56	62	71	13	0
	%	27.7	30.7	35.1	6.4	0.0
Less ability than most college students	N	96	66	34	6	1
	%	47.3	32.5	16.7	3.0	0.5
Lack of ability may jeopardize his college career	N	30	10	1	0	0
	%	73.2	24.4	2.4	0.0	0.0
Unlikely he will complete college due to lack of ability	N	15	2	3	0	0
	%	75.0	10.0	15.0	0.0	0
No opportunity to observe	N	5	3	2	0	0
	%	50.0	30.0	20.0	0.0	0.0

TABLE CLXX

GRADE POINT EXPECTANCY FOR INDIAN STUDENTS CLASSIFIED BY ABILITY IN WRITTEN ENGLISH

Ability in Written English		Grade		Point	Average	
		0.00-1.49	1.50-1.99	2.00-2.74	2.75-3.49	3.50-4.00
Ability a definite asset to his college career	N	0	0	2	2	0
	%	0	0	50.0	50.0	0
Better than the average college students ability	N	7	16	24	8	1
	%	12.5	28.6	42.8	14.3	1.8
Ability about typical of most college students	N	43	60	62	11	1
	%	24.3	33.9	35.0	6.2	0.6
Less ability than most college students	N	95	56	37	7	1.
	%	48.5	28.6	18.9	3.6	.5
Lack of ability may jeopardize his college career	N	41	13	2	0	0
	%	73.2	23.2	3.6	0	0
Unlikely he will complete college due to lack of ability	N	19	5	3	0	0
	%	70.4	18.5	11.1	0	0
No opportunity to observe	N	7	6	6	1	0
	%	35.0	30.0	30.0	5.0	0

TABLE CLXXI

GRADE POINT EXPECTANCY FOR INDIAN STUDENTS CLASSIFIED BY QUALITY OF CLASSROOM COMMENTS

Quality of Comments		Grade		Point	Average	
		0.00-1.49	1.50-1.99	2.00-2.74	2.75-3.49	3.50-4.00
Reflects careful integration of all available information	N	3	7	6	4	0
	%	15.0	35.0	30.0	20.0	0.0
Sound more often than not	N	54	78	77	17	2
	%	23.7	34.2	33.8	7.5	0.9
Sound about half the time	N	27	17	9	2	0
	%	49.1	30.9	16.4	3.6	0.0
Unsound more often than not	N	20	5	7	0	0
	%	62.5	15.6	21.9	0.0	0.0
Little logical awareness of available material	N	10	4	2	0	1
	%	64.7	23.5	11.8	0.0	0
No opportunity to observe	N	97	43	35	6	1
	%	53.3	23.6	19.2	3.3	0.5

TABLE CLXXII

GRADE POINT EXPECTANCE FOR INDIAN STUDENTS CLASSIFIED ACCORDING TO ABILITY TO DO INDEPENDENT WORK

Ability to do		Grade		Point		Average
Independent Work		0.00-1.49	1.50-1.99	2.00-2.74	2.75-3.49	3.50-4.00
Able to complete academic assignments without individual assistance	N	6	22	43	13	2
	%	7.0	25.6	50.0	15.1	2.3
Able to complete assignments more often than not	N	80	88	66	13	0
	%	32.4	35.6	26.7	5.3	0.0
Requires help about half the time	N	39	20	10	1	1
	%	54.9	28.2	14.1	1.4	1.4
Requires help more often than not	N	51	5	6	1	0
	%	81.0	7.9	9.5	1.6	0
Unable to complete assignments	N	5	4	1	0	0
	%	50.0	40.0	10.0	0.0	0.0
No opportunity to observe	N	34	16	11	1	0
	%	54.8	25.8	17.7	1.6	0

TABLE CLXXIII

GRADE POINT EXPECTANCY FOR INDIAN STUDENTS CLASSIFIED BY SOUNDNESS OF STUDENTS DECISIONS

Soundness of		Grade		Point		Average
Decisions		0.00-1.49	1.50-1.99	2.00-2.74	2.75-3.49	3.50-4.00
Decisions always reflect a careful integration of all available information	N	2	3	9	3	0
	%	11.8	17.6	52.9	17.6	0.0
Decisions appear to be sound more often than not	N	73	97	97	22	2
	%	25.1	33.3	33.3	7.6	0.7
Decisions appear to be sound about half of the time	N	50	27	11	1	0
	%	56.2	30.3	12.4	1.1	0.0
Decisions appear to be unsound more often than not	N	53	10	8	1	0
	%	73.6	13.9	11.1	1.4	0.0
Decisions seem to reflect little local integration or awareness of available information	N	10	4	1	0	0
	%	66.7	26.7	6.6	0.0	0.0
No opportunity to observe	N	24	15	10	2	1
	%	46.2	28.8	19.2	3.8	1.9

Taking the extreme categories for ratings of ability to do independent work, the data in Table CLXXII show that while 67 per cent of students who were described as "able to complete assignments without individual assistance" earned better than a 2.00 grade point average, only 11 per cent of those described as "requiring help more often than not" were able to do so. Similarly, 70 per cent of those found in the highest category of ratings on soundness of decisions earned better than a 2.00 average while less than seven per cent of those in the lowest category did so. While examining the extremes may lead one to exaggerate the relationship found, further examination of the table shows a similar and consistant trend throughout, and even considering the possibility of some criterion contamination, there is little doubt that this particular factor would be an appropriate one to study further in a more tightly controlled investigation.

A group of variables somewhat similar to instructor's ratings, but likely to be less subject to criterion contamination are the Indian student's own rankings of experiences which seemed formidable to him. Several of these experiences were classified as academic variables and therefore will be discussed here. The others will be mentioned later. The data previously presented in Table CLVIII show that organizing study time, class recitation, academic exams, oral communication in English, and reading as formidible experiences, are not significantly related to grade point average. Difficulty in written communication in English, on the other hand, does show a non-chance relationship to grades. Since the relationship is a small one ($r = .13$) the most interesting aspect of this finding is that the relationship is a direct one with degree of difficulty. Thus, persons who feel written communication in English is a formidable experience tend to get higher grades than those who do not find this to be a formidable experience. Perhaps, those who are getting low grades simply do not realize how important a deficiency in this area may be (as suggested by the relationships previously described between verbal ability and grades, and between instructor's ratings of ability to express oneself in written English and grades).

Discriminant Function Analysis. To ascertain further some of the factors which are predictive of academic success for the Indian student, Quimby[1] used a discriminant function analysis with a more restricted but better controlled sample of these same subjects in an attempt to distinguish between successful and non-successful Indian students involving the following fourteen academic variables:

1. Attendance at an orientation program for Indian students.
2. Number of days devoted to a college orientation program.
3. Amount of outside class preparation
4. Hours per week spent in the library.
5. The number of reasons given for going to college.
6. Assignment of program advisor to the student.
7. Frequency of contact with the program advisor.
8. Assignment of special advisor to Indian students.
9. Frequency of contact with special advisor to Indian students.
10. Student intention to complete college.
11. Repetition of any college course.
12. Number of college courses repeated.
13. Student's ability to express himself orally in English.
14. Student's ability to express himself in written English.

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[1] Robert J. Quimby, op. cit.

For purposes of this analysis, successful Indian students were defined as those "who had satisfactorily met the academic requirements for graduation from a tertiary school or who were currently in good standing and who planned to complete their college careers"; and the non-successful Indian student was defined as "any student who dropped out of college for any reason, unless he stated that discontinuation of his education was temporary and provided he remained in good standing".

A summary of the results of this analysis are given in Table CLXXIV. An

TABLE CLXXIV

SUMMARY OF MEASUREMENTS ON ACADEMIC VARIABLES
FOR SUCCESSFUL AND NON-SUCCESSFUL
INDIAN COLLEGE STUDENTS

	Indian College Students			
	Successful N 105	Non-successful N 41		
Variables	$\bar{X}_1$	$\bar{X}_2$	$\bar{X}_1-\bar{X}_2$	DFC
1	1.152	1.317	-0.165	-0.02726
2	1.829	2.512	-0.684	0.00356
3	3.743	3.756	-0.013	-0.00115
4	3.752	2.976	0.777	0.00202
5	3.267	3.854	-0.587	-0.00433
6	1.943	2.000	-0.057	-0.00557
7	2.810	3.146	-0.337	0.00009
8	1.743	1.732	0.011	0.00296
9	2.867	2.829	0.037	0.00157
10	3.181	3.244	-0.063	0.00094
11	1.886	1.683	0.203	0.00236
12	8.552	8.512	0.040	0.00078
13	3.438	2.951	0.487	-0.00127
14	3.400	2.854	0.546	0.00325

NOTE: All decimal numbers have been rounded to their respective values.

analysis of the maximum separation of these fourteen academic variables yielded an F ratio of 2.29, which, for 145 and 131 degrees of freedom was significant beyond the one per cent level. Thus it may be concluded that these variables can be used to distinguish successful from non-successful Indian students with better than chance results.

Cultural Variables. For purposes of this study, variables were called cultural if they represented a personal, family, or background characteristic which might be different from characteristics found in non-Indians primarily because of family traditions, habits of life, or special place of residence.

Grade point expectancies for several general characteristics are presented in Tables CLXXV through CLXXVIII. From these tables, it can be seen that grade point average is not related to place of birth, sex, or size of family, but that there is a slight tendency for full blooded Indians to be less successful than

TABLE CLXXV

GRADE POINT EXPECTANCY FOR INDIAN STUDENTS CLASSIFIED BY PLACE OF BIRTH

Place of Birth		Grade		Point	Average	
		0.00-1.49	1.50-1.99	2.00-2.74	2.75-3.49	3.50-4.00
On Reservation	N	133	103	85	20	2
	%	38.8	30.0	24.8	5.8	0.6
Off Reservation	N	45	34	40	10	1
	%	34.6	26.2	30.8	7.7	0.8

TABLE CLXXVI

GRADE POINT EXPECTANCY FOR INDIAN STUDENTS CLASSIFIED BY DEGREE OF INDIAN BLOOD

Degree of Indian Blood		Grade		Point	Average	
		0.00-1.49	1.50-1.99	2.00-2.74	2.75-3.49	3.50-4.00
4/4	N	151	115	100	17	0
	%	39.4	30.0	26.1	4.4	0.0
3/4	N	9	9	8	4	1
	%	29.0	29.0	25.8	12.9	3.2
1/2	N	8	9	12	4	1
	%	23.5	26.5	35.3	11.8	2.9
1/4	N	6	1	2	1	1
	%	54.5	9.1	18.2	9.1	9.1
1/8	N	1	2	1	0	0
	%	25.0	50.0	25.0	0.0	0.0

TABLE CLXXVII

GRADE POINT EXPECTANCY FOR INDIAN STUDENTS CLASSIFIED BY SEX

Sex		Grade		Point	Average	
		0.00-1.49	1.50-1.99	2.00-2.74	2.75-3.49	3.50-4.00
Male	N	90	71	67	19	3
	%	36.0	28.4	26.8	7.6	1.2
Female	N	89	66	58	10	.0
	%	39.9	29.6	26.0	4.5	0.

TABLE CLXXVIII

GRADE POINT EXPECTANCY FOR INDIAN STUDENTS CLASSIFIED BY SIZE OF PARENTS' FAMILY*

Size of Family		Grade		Point	Average	
		0.00-1.49	1.50-1.99	2.00-2.74	2.75-3.49	3.50-4.00
Only child	N	28	21	12	4	2
	%	41.8	31.3	17.9	6.0	3.0
2	N	18	6	5	2	0
	%	58.1	19.4	16.1	6.5	0
3	N	10	12	10	2	0
	%	29.4	35.3	29.4	5.9	0
4	N	17	12	18	4	1
	%	32.7	23.1	34.6	7.7	1.9
5	N	11	14	13	1	0
	%	28.2	36.0	33.3	2.6	0
6	N	30	16	12	4	0
	%	48.3	25.8	19.4	6.4	0
7	N	16	7	8	1	0
	%	50.0	21.9	25.0	3.1	0
8	N	8	9	8	2	0
	%	29.6	33.3	29.6	7.4	0
9 or more	N	15	16	10	1	1
	%	34.9	37.2	23.3	2.3	2.3

* Includes the interviewee.

those of some degree of mixed blood. From the correlations previously presented in Table CLVIII it can be seen that neither Father's nor Mother's age are significantly related to grades. On the other hand, the student's own age is significantly related in a positive direction (r = .20) suggesting that the older the student is, the better chance he has of making satisfactory grades.

Tables CLXXIX through CLXXXII contain information regarding grade point expectancies for students classified according to various conditions with respect to the use of English in the home. There seems to be a definite, but not striking, tendency for those students who come from homes where English is never spoken to do better than students from other categories. For example, while 41 per cent of students from homes where English is not spoken receive better than a 2.00, only 32 per cent, 31 per cent, and 35 per cent respectively of students from homes where English is spoken some, usually and always, do so.

TABLE CLXXIX

GRADE POINT EXPECTANCY FOR INDIAN STUDENTS CLASSIFIED BY ENGLISH SPOKEN IN THE HOME

English Spoken in the Home		Grade Point Average				
		0.00-1.49	1.50-1.99	2.00-2.74	2.75-3.49	3.50-4.00
Always	N	64	42	42	15	1
	%	39.0	25.6	25.6	9.1	0.6
Usually	N	67	44	43	5	1
	%	41.9	27.5	26.9	3.1	0.6
Some	N	39	40	29	7	2
	%	33.3	34.2	24.8	6.0	1.7
Never	N	4	9	9	0	0
	%	18.2	40.9	40.9	0.0	0.0

TABLE CLXXX

GRADE POINT EXPECTANCY FOR INDIAN STUDENTS CLASSIFIED BY ABILITY TO UNDERSTAND A TRIBAL LANGUAGE

Understands A Tribal Language		Grade Point Average				
		0.00-1.49	1.50-1.99	2.00-2.74	2.75-3.49	3.50-4.00
Yes	N	146	112	104	22	4
	%	37.6	28.9	26.8	5.7	1.0
No	N	27	23	20	4	0
	%	36.5	31.1	27.0	5.4	0.0

TABLE CLXXXI

GRADE POINT EXPECTANCY FOR INDIAN STUDENTS CLASSIFIED BY ABILITY TO SPEAK A TRIBAL LANGUAGE

Speaks A Tribal Language		Grade Point Average 0.00-1.49	1.50-1.99	2.00-2.74	2.75-3.49	3.50-4.00
Yes	N	132	95	90	17	3
	%	39.2	28.2	26.7	5.0	0.9
No	N	41	41	34	10	0
	%	32.5	32.5	27.0	7.9	0.0

TABLE CLXXXII

GRADE POINT EXPECTANCY FOR INDIAN STUDENTS CLASSIFIED BY WHETHER ENGLISH WAS LEARNED AS A SECOND LANGUAGE

Learned English As A Second Language		Grade Point Average 0.00-1.49	1.50-1.99	2.00-2.74	2.75-3.49	3.50-4.00
Yes	N	108	78	68	10	3
	%	40.4	29.2	25.5	3.7	1.1
No	N	64	53	55	15	1
	%	34.0	28.2	29.3	8.0	0.5

There seems to be no difference in grade point expectancy between those who do and those who do not understand a tribal language, and only a slight tendency for those who speak a tribal language to do less well than those who do not. Similarly, there seems to be a definite but slight tendency for those who did not learn English as a second language to do better than those who did.

Educational Attainment of Family. The grade point expectancies for Indian students classified by educational attainment of older siblings, of mothers, and of fathers, are given in Tables CLXXXIII, CLXXXIV, and CLXXXV respectively. In none of these is a marked relationship with grades indicated. However, in the data for mother's educational attainment and again in that for father's educational attainment, there is a slight suggestion that the lower the level of education of the parents, the greater the expectancy is that the student will attain a 2.00 or higher grade point average. Thus, among those whose mothers had no schooling, 40 per cent received a grade point of 2.00 or better, while only 30 per cent of those whose mothers had reached the 11th or 12th grade did so. Similarly, 38 per cent of those whose fathers reached the 7th or 8th grade achieved a 2.00 or better, while only 26 per cent of those whose fathers reached the 11th or 12th grade did this well.

Since the number of cases in categories other than those specifically mentioned above are quite small, it is difficult to ascertain the extent of this suggested trent, but certainly, the information cited above is based on large enough samples to make further, perhaps more complex analyses worth pursuing.

TABLE CLXXXIII

GRADE POINT EXPECTANCY FOR INDIAN STUDENTS CLASSIFIED BY HIGHEST EDUCATIONAL ATTAINMENT OF OLDER SIBLINGS

Highest Grade Reached By One or More Older Sibling		Grade		Point	Average	
		0.00-1.49	1.50-1.99	2.00-2.74	2.75-3.49	3.50-4.00
No older siblings	N	80	62	44	17	4
	%	38.6	30.0	21.3	8.2	1.9
No schooling	N	0	1	0	0	0
	%	0	100.0	0	0	0
Attended elem. school	N	1	1	2	0	0
	%	25.0	25.0	50.	0	0
Graduated from elem. school	N	2	3	2	1	0
	%	25.0	37.5	25.0	12.5	0
Attended high school	N	8	5	7	1	0
	%	38.1	23.8	33.3	4.8	0
Graduated from high school	N	31	24	30	2	0
	%	35.6	27.6	34.5	2.3	0
Attended college	N	21	19	15	2	0
	%	36.8	33.3	26.3	3.5	0
Graduated from college	N	12	9	9	0	0
	%	40.0	30.0	30.0	0	0
Did graduate work	N	0	0	1	0	0
	%	0	0	100.0	0	0

Two major characteristics of the student's past schooling were thought to represent cultural rather than academic variables, and therefore were not discussed previously. These are location of the schools (Tables CLXXXVI for elementary and Table CLXXXVII for secondary) and the composition of the school classrooms as far as number of Indian and non-Indian students is concerned (Tables CLXXXVII through CXCI for elementary and Tables CXCII through CXCV for secondary).

The data from both the elementary and the secondary levels suggest that students whose schooling was off the reservation were more likely to get higher grades in college than those who attended schools on the reservation. Again, considering only the extremes, it can be seen that of those who had all their elementary school years off the reservation 41 per cent got better than a 2.00 grade point, while of those who spent all their school years on the reservation, only 28 per cent did this well. For secondary schools, the corresponding percentages are 37 per cent for all years off and 22 per cent for all years on.

TABLE CLXXXIV

GRADE POINT EXPECTANCY FOR INDIAN STUDENTS CLASSIFIED BY HIGHEST EDUCATIONAL ATTAINMENT OF MOTHER

Highest Grade Reached		Grade	Point	Average		
		0.00-1.49	1.50-1.99	2.00-2.74	2.75-3.49	3.50-4.00
None	N	9	14	14	1	0
	%	23.4	36.8	36.8	2.6	0
1st or 2nd	N	4	2	2	0	0
	%	50.	25.0	25.0	0	0
3rd or 4th	N	4	3	2	2	0
	%	36.4	27.3	18.2	18.2	0
5th or 6th	N	6	5	5	2	0
	%	33.3	27.8	27.8	11.1	0
7th or 8th	N	26	22	13	8	0
	%	37.6	31.9	18.8	11.6	0
9th or 10th	N	18	25	19	1	3
	%	27.3	37.8	28.8	1.5	4.5
11th or 12th	N	61	39	39	5	0
	%	42.4	27.1	27.1	3.5	0
College Fresh.	N	0	7	4	0	0
	%	0	63.6	36.4	0	0
College Soph.	N	3	0	2	1	0
	%	50.0	0	33.3	16.7	0
College Jr.	N	0	2	0	0	0
	%	0	100.0	0	0	0
College Graduate	N	7	3	3	2	0
	%	46.7	20.0	20.0	13.3	0

TABLE CLXXXV

GRADE POINT EXPECTANCY FOR INDIAN STUDENTS CLASSIFIED BY FATHER'S EDUCATIONAL ATTAINMENT

Highest Grade Completed		Grade		Point	Average	
		0.00-1.49	1.50-1.99	2.00-2.74	2.75-3.49	3.50-4.00
None	N	8	7	12	3	0
	%	26.7	23.3	40.0	10.0	0.0
1-2	N	4	2	1	1	0
	%	50.0	25.0	12.5	12.5	0.0
3-4	N	14	8	4	0	0
	%	53.8	30.8	15.4	0.0	0.0
5-6	N	5	6	10	3	0
	%	20.8	25.0	41.7	12.5	0.0
7-8	N	17	24	21	2	2
	%	25.7	36.4	31.8	3.00	3.0
9-10	N	24	20	6	6	0
	%	42.8	35.7	10.7	10.7	0.0
11-12	N	53	39	29	3	0
	%	42.7	31.4	23.4	2.4	0
College Fresh.	N	2	4	2	1	0
	%	22.2	44.4	22.2	11.1	0.0
College Soph.	N	3	5	4	2	0
	%	21.4	35.7	28.6	14.3	0.0
College Jr.	N	0	0	1	0	0
	%	0.0	0.0	100.0	0.0	0.0
College Graduate	N	7	3	8	3	0
	%	33.3	14.3	38.1	14.3	0.0

TABLE CLXXXVI

GRADE POINT EXPECTANCY FOR INDIAN STUDENTS CLASSIFIED BY LOCATION OF ELEMENTARY SCHOOLS ATTENDED

Location of Elementary Schools		Grade Point Average				
		0.00-1.49	1.50-1.99	2.00-2.74	2.75-3.49	3.50-4.00
All were on reservation	N	56	33	30	5	0
	%	45.2	26.6	24.2	4.0	0.0
Majority were on reservation	N	37	39	27	8	1
	%	33.0	34.8	24.1	7.1	.9
About half were on reservation	N	8	8	8	1	1
	%	30.8	30.8	30.8	3.8	3.8
Majority were off reservation	N	28	22	12	7	1
	%	40.7	31.4	17.1	10.0	0.7
All were off reservation	N	43	35	47	6	1
	%	32.6	26.5	35.6	4.5	.6

TABLE CLXXXVII

GRADE POINT EXPECTANCY FOR INDIAN STUDENTS CLASSIFIED BY LOCATION OF HIGH SCHOOLS ATTENDED

Location of High Schools		Grade Point Average				
		0.00-1.49	1.50-1.99	2.00-2.74	2.75-3.49	3.50-4.00
All years on reservation	N	44	24	14	4	1
	%	50.6	27.6	16.1	4.6	1.1
Majority of years on reservation	N	6	4	5	1	0
	%	37.5	25.0	31.3	6.2	0
Years on and off reservation equal	N	8	4	4	0	0
	%	50.0	25.0	25.0	0	0
Majority of years were off reservation	N	7	10	7	2	0
	%	26.9	38.5	26.9	7.7	0
All years off reservation	N	110	93	93	21	2
	%	34.8	29.1	29.1	6.6	0.6

The information regarding composition of classrooms as presented in Tables CLXXXVIII through CXCV shows no tendency whatsoever for grade point average to be related to this variable. While it is possible that a more elaborate analysis of this information would show some relationships, this does not at present seem to be a likely possibility.

TABLE CLXXXVIII

GRADE POINT EXPECTANCY FOR INDIAN STUDENTS CLASSIFIED BY NUMBER OF ELEMENTARY CLASSROOMS WITH STUDENT AS ONLY INDIAN

Number of Classrooms		Grade Point Average				
		0.00-1.49	1.50-1.99	2.00-2.74	2.75-3.49	3.50-4.00
None	N	118	92	90	17	3
	%	36.9	28.8	28.1	5.3	.9
1	N	8	14	5	1	0
	%	28.6	50.0	17.9	3.6	0
2	N	9	6	3	2	0
	%	45.0	30.0	15.	10.	0
3	N	5	5	2	1	0
	%	38.5	38.5	15.4	7.7	0
4	N	8	5	8	2	0
	%	34.8	21.7	34.8	8.7	0
5	N	3	3	0	0	0
	%	50.0	50.0	0	0	0
6	N	3	4	4	0	0
	%	27.3	36.3	36.4	0	0
7	N	4	0	2	1	0
	%	57.1	0	28.6	14.3	0
8	N	6	4	4	2	0
	%	37.5	25.0	25.0	12.5	0
9	N	3	0	2	0	1
	%	50.0	0	33.3	0	16.7

TABLE CLXXXIX

GRADE POINT EXPECTANCY FOR INDIAN STUDENTS CLASSIFIED BY NUMBER OF ELEMENTARY CLASSROOMS WITH MINORITY OF INDIANS

Number of Classrooms		Grade		Point	Average	
		0.00-1.49	1.50-1.99	2.00-2.74	2.75-3.49	3.50-4.00
None	N	81	58	66	11	2
	%	37.2	26.6	30.3	5.0	0.9
1	N	11	14	9	2	1
	%	29.7	37.8	24.3	5.4	2.7
2	N	13	11	7	5	0
	%	36.1	30.5	19.4	13.9	0
3	N	14	5	6	0	0
	%	56.0	20.0	24.0	0	0.0
4	N	15	5	5	1	0
	%	57.7	19.2	19.2	3.8	0
5	N	7	5	7	4	0
	%	30.4	21.7	30.4	17.4	0
6	N	0	9	5	1	0
	%	0	60.0	33.3	6.7	0
7	N	7	8	5	1	0
	%	33.3	38.1	23.8	4.8	0
8	N	15	10	7	2	0
	%	44.1	29.4	20.6	5.9	0
9	N	4	2	3	0	0
	%	44.4	22.2	33.3	0	0

TABLE CXC

GRADE POINT EXPECTANCY FOR INDIAN STUDENTS CLASSIFIED BY NUMBER OF ELEMENTARY CLASSROOMS WITH MAJORITY OF INDIANS

Number of Classrooms		Grade		Point	Average	
		0.00-1.49	1.50-1.99	2.00-2.74	2.75-3.49	3.50-4.00
None	N	92	71	113	20	4
	%	30.7	23.7	37.7	6.7	1.3
1	N	13	9	7	0	0
	%	44.8	31.0	24.1	0	0
2	N	12	11	5	1	0
	%	41.4	37.9	17.2	3.4	0
3	N	6	8	3	1	0
	%	33.3	44.4	16.7	5.6	0
4	N	6	5	7	1	0
	%	31.6	26.3	36.8	5.3	0
5	N	5	8	2	0	0
	%	33.3	53.3	13.3	0	0
6	N	7	9	0	0	0
	%	43.8	56.2	0	0	0
7	N	7	4	1	0	0
	%	58.3	33.3	8.3	0	0
8	N	18	7	14	2	0
	%	43.9	17.1	34.1	4.9	0
9	N	8	2	5	2	0
	%	47.0	11.8	29.4	11.8	0

TABLE CXCI

GRADE POINT EXPECTANCY FOR INDIAN STUDENTS CLASSIFIED BY NUMBER OF ELEMENTARY CLASSROOMS EXCLUSIVELY INDIAN

Number of Classrooms		Grade		Point		Average
		0.00-1.49	1.50-1.99	2.00-2.74	2.75-3.49	3.50-4.00
None	N	90	46	58	12	1
	%	43.5	22.2	28.0	5.8	.5
1	N	7	10	5	1	0
	%	30.4	43.5	21.7	4.3	0
2	N	6	5	5	3	0
	%	31.6	26.3	26.3	15.8	0
3	N	8	6	4	1	0
	%	42.1	31.6	21.1	5.3	0
4	N	9	8	4	1	0
	%	40.9	36.4	18.2	4.5	0
5	N	7	8	3	0	0
	%	38.9	44.4	16.7	0	0
6	N	9	9	2	3	0
	%	38.1	39.1	8.7	13.0	0
7	N	5	8	12	2	0
	%	18.5	29.6	44.4	7.4	0
8	N	14	23	15	1	1
	%	25.9	42.6	27.8	1.9	1.9
9	N	15	11	12	3	0
	%	36.5	26.8	29.3	7.3	0

TABLE CXCII

GRADE POINT EXPECTANCY FOR INDIAN STUDENTS CLASSIFIED BY NUMBER OF SECONDARY CLASSROOMS WITH STUDENT ONLY INDIAN IN CLASSROOM

Number of Classrooms		Grade		Point	Average	
		0.00-1.49	1.50-1.99	2.00-2.74	2.75-3.49	3.50-4.00
None	N	137	108	98	20	0
	%	37.7	29.7	27.0	5.5	0
1	N	10	5	4	1	0
	%	50	25	20	5	0
2	N	7	2	4	1	1
	%	46.7	13.3	26.7	6.7	6.7
3	N	4	6	4	1	0
	%	26.7	40.0	26.7	6.7	0
4	N	12	12	10	4	3
	%	29.3	29.3	24.4	9.8	7.3

TABLE CXCIII

GRADE POINT EXPECTANCY FOR INDIAN STUDENTS CLASSIFIED BY NUMBER OF SECONDARY CLASSROOMS WITH MINORITY OF INDIANS

Number of Classrooms		Grade		Point	Average	
		0.00-1.49	1.50-1.99	2.00-2.74	2.75-3.49	3.50-4.00
None	N	89	65	67	9	1
	%	38.6	28.1	29.0	3.9	.4
1	N	13	11	9	4	0
	%	35.1	29.7	24.3	10.8	0
2	N	11	4	2	2	1
	%	55	20	10	10	5
3	N	11	9	4	1	0
	%	44	36	16	4	0
4	N	47	45	39	11	1
	%	32.9	31.5	27.3	7.7	.7

TABLE CXCIV

GRADE POINT EXPECTANCY FOR INDIAN STUDENTS CLASSIFIED BY NUMBER OF SECONDARY CLASSROOMS WITH MAJORITY OF INDIANS

Number of Classrooms		Grade Point Average				
		0.00-1.49	1.50-1.99	2.00-2.74	2.75-3.49	3.50-4.00
None	N	117	103	91	23	5
	%	34.5	30.4	26.8	6.8	1.5
1	N	5	5	5	1	0
	%	31.3	31.3	31.2	6.2	0
2	N	4	2	1	0	0
	%	57.1	28.6	14.3	0	0
3	N	6	3	5	0	0
	%	42.9	21.4	35.7	0	0
4	N	37	21	19	3	0
	%	46.3	26.3	23.8	3.8	0

TABLE CXCV

GRADE POINT EXPECTANCY FOR INDIAN STUDENTS CLASSIFIED BY NUMBER OF SECONDARY CLASSROOMS WHICH WERE EXCLUSIVELY INDIAN

Number of Classrooms		Grade Point Average				
		0.00-1.49	1.50-1.99	2.00-2.74	2.75-3.49	3.50-4.00
None	N	117	92	82	21	3
	%	37.1	29.2	26.0	6.7	1.0
1	N	9	7	6	1	0
	%	39.1	30.4	26.0	4.3	
2	N	6	4	4	0	0
	%	42.9	28.6	28.6	0	0
3	N	6	6	2	3	0
	%	35.3	35.3	11.8	17.6	0
4	N	32	25	27	2	0
	%	37.2	29.1	31.4	2.3	0

5

Several personal traits which might be largely influenced by cultural background were classified as cultural variables which might be related to grades. Thus Tables CXCVI and CXCVII present grade point expectancies for students by age on entering first or pre-first grade and by marital status respectively. Table CXCVIII presents similar information for students classified by parents' attitude

TABLE CXCVI

GRADE POINT EXPECTANCY FOR INDIAN STUDENTS CLASSIFIED BY AGE ON ENTERING FIRST GRADE OR PRE-FIRST GRADE

Age in Years		Grade Point Average				
		0.00-1.49	1.50-1.99	2.00-2.74	2.75-3.49	3.50-4.00
4	N	0	1	1	0	0
	%	0.0	50.0	50.0	0.0	0.0
5	N	34	33	25	6	3
	%	33.7	32.7	24.8	5.9	3.0
6	N	92	62	65	14	0
	%	39.5	26.6	27.9	6.0	0.0
7	N	28	27	19	4	0
	%	35.9	34.6	24.4	5.1	0.0
8	N	7	8	5	1	0
	%	33.3	38.1	23.8	4.8	0.0
9	N	3	3	3	0	0
	%	33.3	33.3	33.3	0	0
10	N	0	1	0	1	0
	%	0.0	50.0	0	50.0	0.0
Over 10 years old	N	0	2	2	0	0
	%	0.0	50.0	50.0	0.0	0.0

TABLE CXCVII

GRADE POINT EXPECTANCY FOR INDIAN STUDENTS CLASSIFIED BY MARITAL STATUS

Marital Status		Grade Point Average				
		0.00-1.49	1.50-1.99	2.00-2.74	2.75-3.49	3.50-4.00
Signle	N	157	118	96	19	4
	%	39.8	29.9	24.4	4.8	1.0
Married	N	8	18	24	9	0
	%	13.6	30.5	40.7	15.2	0.0

TABLE CXCVIII

GRADE POINT EXPECTANCY FOR INDIAN STUDENTS CLASSIFIED BY PARENTS' ATTITUDES TOWARD STUDENTS' ATTENDANCE AT COLLEGE

		Grade Point Average				
		0.00-1.49	1.50-1.99	2.00-2.74	2.75-3.49	3.40-4.00
Parents actively encourage college attendance	N	99	103	89	21	2
	%	31.5	32.8	28.3	6.7	.7
Parents are pleased but do not actively encourage attendance	N	9	12	18	3	1
	%	20.9	27.9	41.8	7.0	2.3
Parents are neither pleased nor displeased about college attendance	N	1	1	1	0	0
	%	33.3	33.3	33.3	0.0	0.0
Parents are displeased but do not actively discourage attendance	N	0	0	1	0	0
	%	0.0	0.0	100.00	0	
Parents actively discourage attendance	N	0	0	0	0	0
	%					

toward their attending college, and Tables CXCIX through CCII give grade point expectancies for students given various ratings by their instructors on certain personality traits.

While age on entering school does not appear to be related to grade point average, the data for marital status do indicate that married students are more likely to get higher grade point averages than are single students. Thus, 56 per cent of the married students are earning a 2.00 or better grade average, while only 30 per cent of the single students are so doing. The information in Table CXCVIII indicates a definite relationship between grades and parents' attitude toward attending school, but in the opposite direction than might be anticipated. Only 36 per cent of those students whose parents actively encourage them in their college education achieve a grade point average of 2.00 or higher, while 51 per cent of those students whose parents are reported to be pleased but not actively encouraging their children in college earn a 2.00 or better grade average. This suggests that perhaps many Indian students are in college because their parents wish them to continue their education rather than because of any real desire on their own part. Those whose parents are pleased but not actively encouraging them may be the ones who are really interested in bettering themselves through education.

Just as was true with the academic variables, every one of the traits on which students were rated by instructors turned out to be highly related to grade point average. Thus, for example, while 57 per cent of the students who seemed to show an enthusiastic interest in classroom activities achieved a grade point average of 2.00 or better, only 40 per cent of those who showed interest but not enthusiasm and 11 per cent of those who showed interest about half the time did this well. Similarly, looking at the extremes for ratings of dependability, it can be seen that while 12 per cent of those rated as irresponsible got better than a 2.00, almost 62 per cent of those rated at the other end of the scale did so. The same trend was apparent with ratings of self-confidence (actually, willingness to express oneself), 45 per cent of those who were willing to express themselves willingly and freely, 22 per cent of those who expressed themselves only when asked and eight per cent of those who avoided self expression even when asked achieved a 2.00 or better grade point average. Finally, of those

TABLE CXCIX
GRADE POINT EXPECTANCY FOR INDIAN STUDENTS CLASSIFIED BY APPARENT INTEREST IN CLASSROOM INSTRUCTION

Apparent Interest		Grade Point Average				
		0.00-1.49	1.50-1.99	2.00-2.74	2.75-3.49	3.50-4.00
Resents what is done	N	2	0	0	0	0
	%	100.0	0.0	0.0	0.0	0.0
Apparently indifferent to what goes on	N	37	8	3	0	0.0
	%	77.1	16.7	6.2	0.0	0.0
Sometimes interested sometimes not	N	67	28	10	2	0.0
	%	62.6	26.2	9.3	1.9	0.0
Interested but not enthusiastic	N	79	106	102	20	3
	%	25.5	34.2	32.9	6.5	.9
So enthusiastic he infects others	N	4	5	7	5	0
	%	19.0	23.8	33.3	23.8	0.0
No opportunity to observe	N	28	9	14	2	0
	%	52.8	17.0	26.4	3.8	0.0

TABLE CC

GRADE POINT EXPECTANCY FOR INDIAN STUDENTS CLASSIFIED BY DEPENDABILITY

		Grade Point Average				
		0.00-1.49	1.50-1.99	2.00-2.74	2.75-2.49	3.50-4.00
Almost completely irresponsible	N	7	0	1	0	0
	%	87.5	0.0	12.5	0.0	0.0
Neglects more responsibility than he fulfills	N	39	7	8	1	0
	%	70.9	12.7	14.5	1.8	0
Fulfills about half his responsibilities	N	37	18	3	1	0
	%	62.7	30.5	5.1	1.7	0.0
Fulfills more than he neglects	N	115	104	72	19	1
	%	37.0	33.4	23.1	6.1	0.3
Virtually never fails responsibilities	N	10	25	47	8	2
	%	10.8	27.2	51.0	8.7	2.2
No opportunity to observe	N	6	2	5	0	0
	%	46.2	15.4	38.4	0.0	0.0

TABLE CCI

GRADE POINT EXPECTANCY FOR INDIAN STUDENTS CLASSIFIED BY DEGREE OF SELF-CONFIDENCE

Degree of Self-Confidence		Grade		Point	Average	
		0.00-1.49	1.50-1.99	2.00-2.74	2.75-3.49	3.50-4.00
Over confident	N	0	0	0	0	0
	%	0	0	0	0	0
Willing to express self on all topics	N	20	23	22	12	1
	%	25.6	29.5	28.2	15.4	1.3
Freely expresses himself	N	50	49	59	12	1
	%	29.2	28.7	34.5	7.0	0.6
Expresses self only when asked	N	124	78	50	5	1
	%	48.1	30.2	19.4	1.9	0.4
Avoids expressing self even when asked	N	17	5	2	0	0
	%	70.9	20.8	8.3	0.0	0.0
No opportunity to observe	N	2	1	2	0	0
	%	40.0	20.0	40.0	0	0

TABLE CCII

GRADE POINT EXPECTANCY FOR INDIAN STUDENTS CLASSIFIED BY PERSEVERANCE IN SCHOOL WORK

Degree of Perseverance in School Work		Grade		Point	Average	
		0.00-1.49	1.50-1.99	2.00-2.74	2.75-3.49	3.50-4.00
Gives so much attention to studies that he neglects other aspects of life	N	1	1	2	0	0
	%	25.0	25.0	50.0	0.0	0.0
Sufficiently diligent to overcome more than normal distractions	N	30	56	62	17	2
	%	18.0	33.5	37.1	10.2	1.2
About as diligent as the average student	N	78	64	53	10	0
	%	38.0	31.2	25.9	4.9	0.0
Concentrates on studies only when restricted or put under pressure	N	74	22	15	1	2
	%	64.9	19.3	13.2	0.9	1.8
So easily distracted he seldon gets around to his studies	N	20	2	1	1	0
	%	83.3	8.3	4.2	4.2	0.0
No opportunity to observe	N	10	10	3	0	0
	%	43.5	43.5	13.0	0.0	0.0

rated in the highest category on a scale of perseverance in school work, 48 per cent got a 2.00 or better grade point average, while only eight per cent of those at the other extreme did this well.

For more intensive study with a restricted, but better controlled sample of the same subjects described above, Quimby[1] selected the following ten cultural variables:

1. **Proportion of life lived on a reservation.**
2. **Degree of Indian blood.**
3. **Ability to speak and/or understand his tribal language.**
4. **Frequency with which English is spoken at home.**
5. **Marital status.**
6. **Whether Father is living or deceased.**
7. **Language spoken by Father.**
8. **Whether Mother is living or deceased.**
9. **Language spoken by Mother.**
10. **Parent's attitude toward student's attending college.**

A summary of the major results of this discriminant analysis are contained in Table CCIII. An analysis of the maximum separation between successful and

TABLE CCIII

SUMMARY OF MEASUREMENTS OF CULTURAL VARIABLES FOR SUCCESSFUL AND NON-SUCCESSFUL INDIAN COLLEGE STUDENTS

	Indian College Students			
	Successful N=105	Non-successful N=41		
Variable	$\overline{X}_1$	$\overline{X}_2$	$\overline{X}_1-\overline{X}_2$	DFC
1	2.105	2.732	-0.627	-0.00129
2	1.257	1.293	-0.036	-0.00187
3	1.362	1.415	-0.053	0.00285
4	2.820	3.000	-0.181	-0.00243
5	1.114	1.073	0.041	-0.00327
6	1.171	1.122	0.049	-0.00058
7	2.686	2.732	-0.046	-0.00420
8	1.124	1.171	-0.047	-0.01036
9	2.562	2.634	-0.072	-0.00012
10	4.686	3.098	1.588	0.02068

NOTE: All decimal numbers have been rounded to their respective values.

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[1] **Robert J. Quimby, *op. cit.***

non-successful Indian students achieved with these ten variables, yielded an F-ratio of 13.83 which, for the 145 and 135 degrees of freedom involved, is significant beyond the one per cent level. It can thus be readily concluded that a combination of these ten variables can be used to distinguish between successful and non-successful Indian students with better than chance success.

Economic Variables. Grade point expectancies were computed for only one economic variable. These expectancies are contained in Table CCIV, and show no tendency for employment status to be related to grade point average. Similar results were found when the following nine economic variables were used in a discriminant function analysis:

1. Whether the student is employed or not.
2. Hours of employment per week.
3. Dollar income per week from employment.
4. Number of scholarships received by the student.
5. Total value in dollars from all scholarships.
6. Receipt of financial assistance other than employment or scholarships.
7. Number of different sources of financial aid other than employment or scholarship.
8. Amount of financial assistance in the form of loans.
9. Amount of financial assistance in the form of gifts.

TABLE CCIV

GRADE POINT EXPECTANCY FOR INDIAN STUDENTS CLASSIFIED BY EXTENT OF EMPLOYMENT

Hours Per Week Employed		Grade Point Average				
		0.00-1.49	1.50-1.99	2.00-2.74	2.75-3.49	3.50-4.00
Not employed	N	141	140	124	19	1
	%	33.2	32.9	29.2	4.5	.02
10 or less	N	11	14	14	2	1
	%	26.2	33.3	33.3	4.8	2.4
11 to 20	N	13	9	9	4	0
	%	37.1	25.7	25.7	11.4	0
More than 20	N	8	8	10	2	1
	%	27.6	27.6	34.5	6.9	3.4

A summary of data obtained in this analysis is given in Table CCV. The analysis of the maximum separation achieved between successful and non-successful Indian students on the basis of these nine economic variables resulted in an F-ratio which was less than one and therefore not significant. Thus, it is not possible to use this combination of economic variables to distinguish between the two groups of students with greater than chance success.

TABLE CCV

SUMMARY OF MEASUREMENTS ON ECONOMIC VARIABLES FOR SUCCESSFUL AND NON-SUCCESSFUL INDIAN COLLEGE STUDENTS

	Indian College Students			
	Successful N=105	Non-successful N=41		
Variable	$\bar{X}_1$	$\bar{X}_2$	$\bar{X}_1-\bar{X}_2$	DFC
1	1.229	1.171	0.058	-0.00591
2	5.229	5.561	-0.332	0.00509
3	1.810	1.366	0.444	0.00699
4	2.019	2.171	-0.152	0.00131
5	5.381	6.146	-0.765	-0.00136
6	1.505	1.488	0.017	-0.00297
7	1.552	1.537	0.016	0.00027
8	1.067	1.000	0.067	0.00212
9	3.686	3.610	0.076	0.00049

NOTE: All decimal numbers have been rounded to their respective values.

Social Variables. For purposes of this study social variables were restricted to those characteristics which were related strictly to social affairs, formal and informal and to various personal habits of largely social origin.

Of the 13 variables found to be significantly related to grades, three have been categorized as social factors. All of these were experiences which the students were asked to rank according to the extent to which they found them formidable. Difficulty in participating in social affairs (actually finding participation in social affairs a formidable experience) was the most highly related to grades of the three (r=.23). The negative sign in this instance indicates that those who found this particular experience to be a formidable one were persons who tend to make lower grades than those who fail to find this experience to be formidable. The other two factors related to grades are difficulty in making non-Indian friends (r= -.19) and difficulty in making Indian friends (r= -.16). Although the magnitude of the relationship is not great in either case, both reflect the fact that students who find the making of friends a formidable experience are persons who get lower grades than those who do not rank this experience as formidable.

Grade point expectancies for Indian students classified by number of Indian roommates are given in Table CCVI. The information in this table suggests that Indian students with no roommates do best, Indian students with no more than one Indian roommate do next best, and Indian students with two or more Indian roommates do least well. Thus, for example, the proportion of students falling in each of these respective categories who have a 2.00 or better grade point average are as follows: 38 per cent, 28 per cent, and 15 per cent.

TABLE CCVI

GRADE POINT EXPECTANCY FOR INDIAN STUDENTS CLASSIFIED BY NUMBER OF INDIAN ROOMMATES

Number of Indian Roommates		Grade		Point	Average	
		0.00-1.49	1.50-1.99	2.00-2.74	2.75-3.49	3.50-4.00
No roommates	N	28	21	21	7	2
	%	35.4	26.6	26.6	8.9	2.5
Roommates are non-Indian	N	65	37	38	4	0
	%	45.1	25.7	26.4	2.8	0.0
One	N	67	37	32	7	1
	%	46.5	25.7	22.2	4.9	.7
Two	N	14	13	3	1	0
	%	45.2	42.0	9.7	3.2	0.0
Three	N	16	7	3	1	0
	%	59.2	25.9	11.1	3.7	0.0
More than three	N	2	5	3	0	0
	%	20	50	30	0	0

A slightly different situation is found, however, when Table CCVII which gives the grade point expectancies for Indian students classified by number of close friends who are Indian is examined. In this latter instance, there is a slight suggestion of a curvlinear relationship between number of roommates and scholastic success. Those Indian students with no friends, no Indian friends, or only one Indian friend, as well as those with four or more Indian friends seem to do less well than those Indian students who have but two or three Indian friends.

Ten social variables were used in a discriminant function analysis similar to those described earlier. The factors used are these:

1. Whether the student has any close friends in college.
2. The number of close friends who are Indians.
3. Whether the student has any roommates.
4. The number of roommates that were Indians.
5. The number of club and school activities to which the student belongs.
6. The number of active assignments in clubs or other school activities.
7. Amount of smoking.
8. Frequency of drinking.
9. Frequency of dating.
10. Frequency of dancing.

TABLE CCVII

GRADE POINT EXPECTANCY FOR INDIAN STUDENTS CLASSIFIED BY NUMBER OF CLOSE FRIENDS IN SCHOOL WHO ARE INDIAN

Number of Close Friends in School		Grade Point Average				
		0.00-1.49	1.50-1.99	2.00-2.74	2.75-3.49	3.50-4.00
None	N	16	12	17	4	1
	%	32.0	24.0	34.0	8.0	2.0
Close friends are non-Indian	N	14	27	21	4	0
	%	21.2	40.9	31.8	6.1	0.0
One Indian friend	N	27	19	13	7	0
	%	40.9	28.8	19.7	10.6	0.0
Two Indian friends	N	29	15	35	4	1
	%	34.5	17.9	41.7	4.8	1.2
Three Indian friends	N	20	18	49	0	0
	%	22.9	20.7	56.3	0.0	0.0
Four Indian friends	N	11	8	10	2	0
	%	35.5	25.8	32.2	6.5	0.0
More than four Indian friends	N	53	36	26	7	1
	%	43.1	29.3	21.1	5.7	0.8

A summary of the information obtained in the discriminant analysis using these ten social variables is given in Table CCVIII. The analysis of the maximum separation possible to achievewith the ten social variables used yielded an F-ratio of 1.12 which was not significant at the five per cent level for 145 and 135 degrees of freedom. This indicates that, as was the case with economic factors, it was not possible to use this information to distinguish between successful and non-successful Indian students with better than chance success.

In view of this latter finding, it may at first appear that the results from the correlational analysis and the expectancy tables are at variance with those of the discriminant analysis. This is not necessarily the case. It most certainly could be that while the social variables described here are related to grades, the relationship is not high enough to be of practical value in distinguishing between successful and non-successful students. It could also be that success defined as staying in school is not so closely related to grade point average for Indian students as it has seemed to be for non-Indian students. In this case, there would be no reason to expect that factors related to grades would be useful for distinguishing between drop-outs and students in school. The determination of which, if either, of these two conditions obtains, is far beyond the scope or the purposes of this primarily descriptive study, and thus no attempt has been made to speculate further.

TABLE CCVIII

SUMMARY OF MEASUREMENTS ON SOCIAL VARIABLES FOR SUCCESSFUL AND NON-SUCCESSFUL INDIAN COLLEGE STUDENTS

	Indian College Students			
	Successful N=105	Non-successful N=41		
Variable	$\bar{X}_1$	$\bar{X}_2$	$\bar{X}_1-\bar{X}_2$	DFC
1	1.190	1.878	-0.017	0.00326
2	3.143	3.610	-0.467	-0.00141
3	2.181	2.195	-0.014	0.00010
4	1.886	1.878	0.008	0.00008
5	2.705	2.610	0.095	-0.00014
6	2.533	2.585	-0.052	0.00002
7	3.533	3.707	-0.174	-0.00531
8	4.343	4.146	0.197	0.00332
9	3.362	2.976	0.386	0.00201
10	3.800	3.805	-0.005	-0.00063

NOTE: All decimal numbers have been rounded to their respective values.

CHAPTER VIII: SUMMARY AND RECOMMENDATIONS

SUMMARY

Review of Literature. Based on a survey of pertinent material, a summary of principal factors relating to success and failure of Indian students in higher education may be stated as follows: Indians have the same innate ability as whites. Cultural factors, especially language and values, are basic to the problems of the Indian students in the dominant culture. Indian students are typically one to two years behind their contemporaries in the dominant culture with respect to academic achievement. Federal high schools for Indians are of a "special school" nature and their standards are not commensurate with those of regular public high schools. Attending a college or university is the first extensive contact with white culture that many Indian students have. Problems regarding skill in the use of the English language and problems of social adjustment are basic factors in Indian college student mortality. Indian students who are most successful in higher education have committed themselves to learning and to accepting the dominant culture or have been completely identified with white society.

Scholarships. Indians are heavily dependent upon scholarships if they are to attend a college or university. It is interesting to note, therefore, that the number of scholarships available to Indians of the Southwest has increased in each of the three years included in this study.

Southwestern Indians received slightly fewer than 228 scholarships in 1958, 521 in 1959 and 712 in 1960. These figures include a few scholarships given to Indians not from the Southwest because all scholarships given by some private organizations are included.

For the year 1958-59, the Southwestern tribes granted $226,000.00 in scholarships and in 1960-61 they increased this amount by $140,000.00 for a total of $366,000.00 For the same period, the Bureau of Indian Affairs' scholarship grants rose from $45,000.00 to $63,000; other sources increased their grants from $34,000.00 to $75,000.00. The major reason for the tribes' increase can be explained by the Navahos increasing their scholarship trust fund from $5,000,000 to $10,000,000 in 1959.

Fourteen out of the thirty-seven tribes included in the study gave scholarships to their members. These fourteen tribes include 126,500 of the 153,000 Indians in the four state area. Each of the tribes who do not have scholarship programs indicated that a lack of funds was the chief deterrent to their giving such assistance.

The tribes award these scholarships on the basis of several factors, most important of which is academic achievement in high school. Recommendation of high school officials and students' financial need are also reported as important criteria by most of the tribes. Three of the groups utilize tests administered by Arizona State University, Bureau of Indian Affairs, or the University of Utah.

Eight of the eleven tribes which explained how they dispersed the funds, paid the money directly to the institution in which the student enrolled. Two made payments to the student at regular intervals during the school year and one tribe paid the entire amount to the student in a large sum.

College Programs. Colleges and universities in the Southwest were contacted to ascertain what they are doing that might be of special help to Indian students or tribes. Fifty-two institutions were queried and replies were obtained from forty-four of them. These responses are summarized in Chapter IV in four categories: (1) the courses that are offered in Indian education, (2) the research done in Indian education, (3) the special services that are provided for Indians and Indian college students, and (4) a description of the over-all program for Indians at seven institutions of higher education.

For purposes of this study, Indian Education courses were defined as "those which are primarily of value to teachers, administrators, professional workers, tribal leaders and others who work with Indians." According to the respondents, Indian education courses were offered in education, psychology, anthropology, history, sociology, art, and English, with more than half of the offerings in the area of anthropology. Education courses specifically designed for teachers of Indian children were offered at Arizona State College, Arizona State University, University of Arizona and the University of New Mexico.

The research done at these institutions of higher learning in the area of Indian education was largely confined to theses, practica and dissertations. However, these investigations suggested that these institutions were aware of the problems encountered by many Indian students as they proceeded in school and of the problems encountered by the teachers who are attempting to help them. Only two financially backed research projects dealing specifically with Indians were reported as completed and three were reported as currently in progress. The completed projects were: *The San Carlos School Project*, and investigation of educational factors among the San Carlos Apache completed at the University of Arizona; and *The Adjustment of Indian and Non-Indian Children to the Public Schools of New Mexico*, completed by the University of New Mexico. Financially backed projects reported as in progress are *A Tutoring Program for Indian Students*, a University of New Mexico project, and *Influence of Type of School on Indian Personality*, and *An Analysis of the Education of Arizona Tribal Leaders*, both of which are studies at Arizona State University.

Several institutions have expressed an interest in providing tutoring services to Indian students who need help in academic subjects. The most extensive program of this type is at the University of New Mexico.

Five institutions offered special scholarships to Indian students. Ft. Lewis A & M waived tuition for students who showed evidence of tribal enrollment or membership.

A total of fifteen college Indian education courses were reported by Southwestern institutions. Each of these courses included the specific term "Indian" as a part of the course title. Twelve of the fifteen courses were offered at Arizona State University.

Arizona State College, Arizona State University, Brigham Young University, Ft. Lewis A & M, University of Arizona, University of New Mexico, and University of Utah had undertaken rather extensive service programs for their Indian citizens.

These programs included working directly to raise the physical standards of living on the Indian reservations. They also sponsored workshops for tribal officials, provided meeting places for Indian organizations, conducted research requested by the tribes, held summer conferences and youth camps, and worked with the Bureau of Indian Affairs. Probably all the institutions of higher learning in the Southwest included individuals who were interested in, or participants in similar endeavors; but based on the replies from the schools themselves, the institutions mentioned above assumed a role of active participation in Indian education and Indian affairs in general.

Tribal Programs. The Indian tribe as a legal entity, and as a normative influence, has an important role in the educational life of its members. For instance, the tribal council may or may not provide college scholarships for its members. It may or may not have an education committee. And the education committee in turn may or may not be active. In order to predict the academic future of a given Indian child, a knowledge of his tribe's attitude toward, and provisions for, higher education are important.

What the tribal council and its education committee (if it has one) may do is limited by the council's income as well as its interest in education. This study does not attempt to ascertain the per cent of tribal wealth which is devoted to education or the amount of tribal money available to each student, but it should be kept in mind that some councils do have more money to work with than others.

The chapter discussing tribal programs described what the thirty-seven Indian tribes included in this study were doing in their tribal councils and in their official committees regarding formal education, especially higher education. This information was obtained by interviewing tribal leaders. Twenty-two of the thirty-seven tribes studied assist their members who go to college in several different ways. Fifteen tribes had an education committee. Fourteen tribes gave scholarships to some of their members, seven tribes made loans for higher education, and seven provided summer employment for their college students. Five tribes reported that they located job opportunities for summer employment for enrolled students as well as for graduating seniors.

Sixty tribal leaders representing these thirty-seven tribes were interviewed and their opinions were gathered on eight questions.

The first four questions dealt with what the leaders think the tribe can do to promote higher education for more of its members. The next three questions were directed toward tribal leader attitudes toward higher education as well as to determine reasons tribal leaders felt Indians dropped out of college. The last question asked for ways this study could be helpful to Southwestern Indian tribes.

They were asked what aspect of their educational assistance program was most frequently criticized and by whom. The criticism most frequently voiced was that those who receive assistance to attend college are not necessarily the most qualified students. Other objections and criticisms mentioned by one or more leaders were: mixed bloods should not receive tribal funds, parents think every boy and girl should get funds from the program, programs have no definite structure, programs need to be more flexible, and programs require students to take too many hours in college.

Twenty-two of the 37 tribes offered no assistance to their members who attended college for the simple reason that they had no money to offer. Six indicated that they cannot organize and administer such assistance programs because of lack of adequate tribal leadership.

Specific educational services performed by more than half the fifteen tribes which have education committees were: promoting better attendance, visiting schools to observe conditions and to confer with school officials, developing tribal educational programs and policies for consideration by the tribal council, interpreting the school programs to the Indian people, arranging and conducting conferences between parents and school officials, and visiting colleges and universities where members of their tribe are enrolled. The frequency and effectiveness of these activities varies from tribe to tribe, but the importance of the education committee is suggested by the scope of these activities.

In addition to describing what the Indian tribes of the Southwest are doing to assist in the higher education of their members, the attitudes of influential tribal members toward education were solicited. Seventy-three per cent of the sixty leaders interviewed mentioned education as an important problem facing their people. This problem was mentioned more frequently than any other.

If education were considered so important, how did these tribal leaders propose that their members finance their higher education? A few of the tribes had sufficient tribal income to provide scholarships for their members currently eligible and applying for college. But the number of their members who will desire to attend college will probably increase more rapidly than their tribal income. The most frequently mentioned way out of this dilemma was to utilize all available scholarships. The second method mentioned most frequently was to raise money through community activities. Of the seven suggestions made, the least frequently mentioned was the solicitation of funds from tribal members. This suggests that the tribal leaders do not anticipate that their members will have enough personal income in the near future to finance personally their aspirations for higher education.

None of the Indians interviewed indicated that the tribe had no financial responsibility toward the education of its members. It is interesting to note that only thirty-five per cent of the respondents said that the recipient of a tribal scholarship should be required to return to the reservation and render assistance to the tribe as repayment for the assistance given. Of the thirteen tribes which currently gave scholarships, thirty-nine per cent indicated that they encouraged scholarship recipients to return to the reservation but only eight per cent required that they return.

The tribal leaders were asked why Indian students drop out of college. Twenty-nine (48%) give financial reasons as the major cause, twenty-three (38%) mention lack of encouragement from family and tribal leaders to stay in school, and twenty-three (38%) mention inadequate preparation. Nineteen (32%) said that Indian students become discouraged easily, do not care, and lose interest. Only ten (17%) mentioned academic reasons and the same number cited a language handicap. These factors reemphasize the observation that finances are considered by Tribal leaders to be a major stumbling block to the educational aspirations of Indian students. According to those interviewed, such factors as lack of good study habits, inability to work independently, refusal to seek help when needed, and excessive social activity do not contribute greatly to the high drop out rate.

The tribal leaders were also asked what they thought should be done to help Indian students succeed in college. The suggestion made most frequently was mentioned by thirty-three (55%) of those interviewed. They said that the tribe should keep in touch with the Indian in college and let him know that the parent group cares by its interest in him. Twenty-one (35%) mentioned giving financial aid to students in college, twenty (33%) said to provide college orientation programs, nineteen (32%) said to provide better pre-college education, seventeen (28%) pointed to a need for more counseling in high school, sixteen (27%) said to provide an Indian advisor in college who understands Indians, and thirteen (22%) cite the need to help parents to understand what college education is about and why it is needed. Several other reasons were mentioned by less than twenty per cent of those interviewed.

The In-School Indian. Information was collected from several different sources to develop this picture of Indians in higher education in Arizona, Colorado, New Mexico, and Utah. At the outset of the study, Tribal leaders from this area and selected higher education officials were invited to Tempe, Arizona, to participate in a workshop designed to identify important questions concerning these students and to formulate methods for obtaining the answers. This meeting and other informal conferences were held in the fall of 1960, the beginning date of this study. Operating within the framework of the research proposal, the method of investigation was formulated. All institutions of higher learning in the four state area were contacted and a concerted effort was made to identify all Indian students in attendance at any of these schools at any time from September of 1958, to the present, with February of 1962, selected as the cut-off date for including these students and information concerning them.

During this time period 416 students in school and 237 drop-outs were identified in twenty-seven colleges and universities. Instruments prepared by this research staff were sent or taken to selected school officials which were designed to answer the questions formulated prior to, and at the outset of, the study. The information was ultimately obtained from the students, their college instructors, their college advisors, their college records, and their high school records.

A study of the background of these students revealed that they represented eighty-nine tribes, thirty-seven of which are in the Southwest. Three hundred ninety-six of the 479 members on whom tribal membership was given were members of one of these Southwestern tribes. Two hundred thirty-three were Navaho, thirty were Hopi, and nineteen were Laguna Pueblo. These three tribes had the largest representation. Eight of the Southwestern tribes had no members in college and the remainder had between ten and one. Eighty-two per cent were "full-blooded" Indians, and seventy-two per cent were born on a reservation.

The tables which accompany the chapter on in-school students present information for the in-school Indian, the drop-out Indian, and the in-school non-Indian. Comparing the in-school Indian and the non-Indian, these tables show that twenty per cent of the Indians and forty-five per cent of the non-Indians were the only child in their family. Thirty-seven per cent of the Indians and eighty-four per cent of the non-Indians came from homes in which English was always spoken.

Fifty-nine per cent of the Indians and eight per cent of the non-Indians learned English as a second language. Fourteen per cent of the fathers of the Indians and thirty-seven per cent of the fathers of the non-Indians have been to college. Eighty-seven per cent of the Indians and ninety per cent of the non-Indians reported that their parents actively encouraged their attendance at college. As anticipated, the non-Indians came from a home in which English was more likely to be the language used and the parents have a higher formal education. It is interesting to note, however, that there is substantial over-lap between the two groups. That is, some Indians came from families in which English is spoken more frequently than it is spoken in some non-Indian families. Some Indians came from homes in which there was considerably more formal education than in some non-Indian homes.

A study of the elementary school background of the in-school Indian revealed that three per cent attended a public boarding school, thirty-nine per cent attended a public day school. Thirteen per cent attended parochial boarding schools, six per cent attended parochial day schools, one per cent attended private boarding schools, a fraction of one per cent attended private day schools, nineteen per cent attended government boarding schools, and twenty per cent attended government day schools. [A student might attend a public (state) school and live in a government (federal) dormitory. This was considered as a public boarding school.]

A study of the high school background of the in-school Indian revealed that four per cent went to public boarding schools, fifty per cent went to public day schools, eighteen per cent went to parochial boarding schools, three per cent went to parochial day schools, a fraction of one per cent went to private day schools, three per cent went to private boarding schools, nineteen per cent went to government boarding schools, and four per cent went to government day schools.

Twelve per cent of the in-school Indians and fifty-five per cent of the non-Indians graduated from a high school with an enrollment over 1,000. Eleven per cent of the Indians and three per cent of the non-Indians graduated from a high school with an enrollment of less than 100.

Perhaps because he came from a larger high school, the non-Indian was much more likely to have completed in high school several more courses in math than the in-school Indian. The Indian in school was much more likely to have completed more vocational courses than the non-Indian.

Considering the economic status on the in-school Indian, this study found that he is more dependent on scholarships than the non-Indian. The Indian received less money as gifts or loans or from employment. He received more money from scholarships. Twenty-four per cent of the Indians and fifty-two per cent of the non-Indians were employed while attending school. Perhaps this is partially explained by the prohibition placed on such employment by some scholarship granting groups such as the Indian tribes.

Eighty-one per cent of the Indians and twenty per cent of the non-Indians received a scholarship. Considering only those Indians in school who received a scholarship, forty-six per cent had a tribal scholarship, twenty-one per cent received a Bureau of Indian Affairs scholarship, nineteen per cent received a scholarship from the college they attended, three per cent had a scholarship from business or industry, and sixteen per cent received a scholarship from some other source as a religious organization or foundation. One student might receive more than one scholarship.

The dollar value of the scholarships varied considerably. Thirty-five per cent of those receiving a scholarship from their tribe receive between $1000 and $1500 per academic year. Of those receiving a scholarship from the Bureau of Indian Affairs, eleven per cent received more than $500 per academic year. Of those receiving a scholarship from business or industry, fourteen per cent receive more than $210 per academic year. Of those receiving a scholarship from a source other than those mentioned above, ten per cent received more than $200 per academic year. Thirty-nine per cent of those receiving a scholarship received more than $1000 per academic year and twenty-two per cent received between $500 and $1000 per academic year.

One-half of the Indian students in school were freshmen. Sixty-four per cent of the Indians and fifty-seven per cent of the non-Indians had a course load of fifteen or more semester hours. When the course loads of only full time students were compared, the two groups were approximately the same.

According to the replies received in the structured interviews, eighty per cent of the Indians and eighty per cent of the non-Indians mentioned "Self improvement" as a reason for going to college. The second most frequently mentioned reason, "To help others," was given by forty-three per cent of the Indians and twelve per cent of the non-Indians. The most frequently selected major field of study for the Indian was education. Business was second, and engineering was third.

The Indian reported that he spent more time outside of class preparing for his school work than the non-Indian. The mean number of hours of study for the Indian was sixteen to twenty per week and for the non-Indian it was eleven to fifteen hours per week. Since the Indian took a slightly heavier course load, this should be expected. The Indian reported spending a great deal more time in the library than the non-Indian. Thirty-three per cent of the Indians and four per cent of the non-Indians spent more than seven hours a week in the library.

Thirty-two per cent of the Indians in school and two per cent of the non-Indians had been on academic probation. It should be recalled that half of these Indian students were freshmen, some of whom had not had time to be on academic probation. Thirty-five per cent of the Indians in school had less than a "C" average (2.00). Twenty-six out of 402 Indians in school had a grade point average of 2.75 or higher. Twelve of these twenty-six students were from southwestern tribes. The median number of hours completed by the southwestern Indians with a 2.75 grade point average or higher was seventeen to eighteen semester hours. Only one southwestern Indian from this relatively select group -- 3.00 is a "B" average -- was majoring in mathematics and none in the physical sciences or engineering.

On standardized tests the Indians scored lower than the national norms in all areas, on all tests, except on the numerical, abstract reasoning, clerical, and spelling sub-tests of the Differential Aptitude Test. These were national norms for high school seniors. Most of the Indians who took this test did so as high school seniors. On this test, the Indians were much lower than the non-Indians on the verbal reasoning sub-test.

The Indian Drop-Out. Two hundred thirty-seven drop-out Indian students were identified. This number should not be compared with the 416 students in school with the intention of computing a drop-out rate. Several factors militate against it. Although the names of both in-school and drop-out Indians were obtained largely by gleaning the memories of persons in positions to have known Indian students, it is usually easier to remember the student who remained in school than the name of the student who entered one September and quietly dropped out two months later. Also, the students who registered in the fall of 1961 are included but the ones who dropped out after February, 1962, are not included.

Caution should also be exercised in comparing the drop-out ratio between schools because in one school the investigator may have been more diligent than in another. Ranked from lowest to highest in per cent of drop-outs per in-school students, the five schools with the largest absolute number of drop-outs are: Ft. Lewis A & M, Brigham Young University, Arizona State College, Arizona State University, and University of New Mexico.

Many reasons were given by the student, his instructors, and the college records for his dropping out of school. Fifty-seven of the eighty-six cases for which there was an official reason given for dropping out listed "could not make grades," or words to that effect. The reasons with the highest average rank given by the students were "lost interest", "poor health" and "could not make grades." The reason with the highest rank average given by the instructors on a large number of cases was "could not make grades." Other reasons given by students included "inadequate high school preparation", "conditions at home do not permit staying in school", "planning to marry", and "wanting to attend another school."

Significant differences between in-school Indians and Indian drop-outs were found in these areas: The drop-out was more likely to have been born on a reservation. He was more likely to have spent all his years in an elementary school on a reservation. He was more likely to come from a larger family. His father was probably older and less well educated. He was more likely to have completed one and one-half to three units of vocational subjects. He was more inclined to discuss academic problems only with his college instructors. He was more inclined to be rated by his college instructors as less neat or indifferent to personal appearance than the typical student. He was inclined to study less and to spend less time in the library. He was more likely to be placed by his college instructors on the undesirable end of scales which rated ability to do independent work, interest in classroom instruction, quality of classroom comments, dependability, self confidence, perseverance in school work, soundness of decisions, and ability to express oneself in oral or written English.

There were fewer drop-outs in the upper third of their graduating class and more from the lower third than for equal numbers of in-school students. However, it was pointed out in the discussion of Factors related to academic success that there does not appear to be as high a relationship between high school grades and college grades as has been shown in studies of non-Indian students.

Areas in which no significant statistical differences occured include type of elementary schools attended, number of elementary schools attended, type of guidance received in high school, participation in extra curricular activities, special honors received, general participation in clubs and activities, reasons stated for going to college, and test scores.

Factors related to academic success may be summarized as follows: high school academic performance (rank in class) was only slightly related to college performance. The middle third of the high school graduating class did not achieve as well, on the average, as those from the lower or upper third of their graduating class. Test scores which were predictive involved a verbal and/or reading component. Instructors' ratings all showed some relationship to grades whether concerned with academic or personality traits. Economic and social variables were not related to grades to any extent. Cultural as well as academic variables were related to grades.

There was a slight tendency for full-blooded Indians to be less successful than those of some degree of mixed blood. The student's age was significantly related in a positive direction suggesting that the older the student is, the better chance he has of making satisfactory grades.

There seems to be a definite, but not striking, tendency for those students who come from homes where English is never spoken to do better than students from other categories. There was a slight suggestion that the lower the level of education of the parents, the greater the expectancy is that the student will attain a 2.00 or higher grade point average.

The data from both the elementary and the secondary levels suggested that students whose schooling was off the reservation were more likely to get higher grades in college than those who attended schools on the reservation.

Married students were more likely to get higher grade point averages than were single students.

RECOMMENDATIONS

Recommendations For High Schools

1. Since the findings of the study revealed that tribal leaders and scholarship granting agencies frequently identified inadequate high school preparation as a reason for Indian college drop out, it is recommended that high schools enrolling Indian students carefully and thoroughly examine their academic programs to determine whether it is meeting the needs of the academically talented Indians enrolled.

An area for possible future research might be to examine the relationship between teacher preparation and understanding. Is it possible for teachers from traditional teacher training programs to understand and teach effectively students from a different culture? This is an assumption frequently made in Indian education and one which warrants additional research in light of the expressed sentiments of Southwestern Tribal leaders for teachers who understand the Indian.

Further, it is recommended that high schools enrolling Indian students work with the varied resources available, such as the State Department of Public Instruction, the colleges and universities, the tribes, and the Bureau of Indian Affairs.

2. Since tribal leaders and scholarship granting agencies frequently mentioned the need for qualified high school counselors, who understand the Indian student, it is recommended that each high school with large numbers of Indian students have available a counselor to Indian students who has had ideally both professional guidance certification and also a thorough understanding of Indian culture and values. No significant relationship was found between academic success and type of counseling received. Perhaps this finding contradicts this recommendation, but until further evidence is in, this will not be interpreted as an indictment against competent counseling.

Those schools receiving Johnson O'Malley funds might explore the possibility of utilizing the specific provisions of the act in financing such a position. The high school counselor for the Indian high school student must have sufficient time to allow frequent visits to the reservation and to the individual homes of the students. The Indian counselor's role is especially important since the parents of so many Indian students do not have the level of education necessary to insure proper parental guidance and encouragement, in terms of advanced education.

3. Since evidence collected from college instructors revealed that students described by their instructors as being able to complete assignments without individual assistance did better than those described as requiring help more often than not, it is recommended that the high schools enrolling Indians provide positive assistance to develop independent study habits for the college bound student. In addition, it is recommended that the high schools boldly experiment with means to develop self-initiative and responsibility on the part of the Indian student.

4. Similarly, because of the high relationship between willingness to express oneself and success in college, it is recommended that high school teachers provide as much opportunity and encouragement as is possible toward self expression on the part of Indian students.

5. Since college students who attended elementary and high school off the reservation were more likely to get higher grades in college, it is recommended that schools on the reservation increase their efforts to provide experiences related to the non-Indian culture.

6. Since high school work in class is only slightly related to college grade point average, it is recommended that high schools re-examine their evaluation practices, particularly with regard to the average or below average student, in order to determine whether such practices are in need of revision.

7. Since scores on verbal and language components are highly related to predicting college success, it is recommended that high schools enrolling Indian students critically examine their English programs so as to determine the areas of difficulty for Indians and what can be done to improve their programs.

8. In addition, it is recommended that elementary schools undertake the same exhaustive self-analysis to find ways to improve the total English program. A chain is only as strong as its weakest link, and it does neither the Indian student nor the school any good to place blame elsewhere. Although it has been

known for many years that English was a problem area of the Indian student, it is hoped that this additional research finding will further stimulate and encourage all those in Indian Education to take positive action aimed to improvement.

Recommendations For Scholarship Granting Agencies

1. Since high school rank in class is only slightly related to college grade point average, it is recommended that other factors be considered when awarding scholarships.

2. It is recommended that a combination of the following factors be given greatest consideration when awarding scholarships:

    a) Test scores which give heavy weight to verbal and language components.

    b) Rating of academic characteristics by high school teachers. Some of the academic characteristics which seem to be related to college success are: ability to express oneself in written English, ability to express oneself in English orally, quality of classroom comments, and ability to do independent work.

    c) Rating of personal variables by high school teachers. Some of the personal variables which appear to be related to college grades are: interest in classroom activities, dependability, self-confidence (willingness to express oneself), and perseverance in school work.

    d) A biographic inventory in which cultural variables related to dropout and grades are given appropriate weight. Some of these cultural variables are: age, language spoken in home, location of elementary and high school, difficulty in making friends, and personal attire.

3. It is recommended that each scholarship granting agency examine the above listed factors in detail in order to ascertain the particular combination of these factors, which in their situation, will best predict success in college.

4. Since college grade point average and finances do not appear to be related, it is recommended that other factors, such as those other than finances identified above, be given primary emphasis.

5. Since a number of southwestern tribes report that they do not have the resources to establish a scholarship fund and since there is no lack of interest in higher education on the part of these southwestern tribes, it is recommended that the Bureau of Indian Affairs and other scholarship sources make a special effort to meet the needs of the students from the financially disadvantaged tribes.

6. Since all scholarships granted to southwestern Indians total over a million dollars, it is recommended that detailed and current records be kept by each scholarship granting agency. Further, it is recommended that some means of communication be established so that these agencies which have common interests and problems may share with each other on a current basis.

7. Since grades are the direct evidence of success in college, it is recommended that college grades be the major criterion used when considering scholarship renewals and not the indirect measures such as test scores, instructors ratings, or information from biographic inventories.

Recommendations For Colleges And Universities Enrolling Indian Students

1. Since the findings of this study revealed that Indian tribal officials often have limited contact with institutions of higher learning and are unfamiliar with available programs and services, it is recommended that the colleges and universities expand their efforts to meet and communicate with those tribes in their area.

The tribal leaders can serve as educating agents on the reservation and inform interested students and parents about college opportunities and programs. Frequently, tribal leaders are asked fundamental questions about higher education which they are unable to answer unless there is adequate continued contact with responsible college personnel.

2. The study found several colleges and universities successfully extending services to tribes on either a free or fee basis. It is recommended that this practice be greatly expanded. Several tribal leaders indicate that colleges and universities have not faced up to their responsibilities to the Indian population. The relationship between tribes and institutions or higher learning appear to be concentrated in areas which are primarily of benefit to the college or university such as in anthropological or archeological expeditions. This is not to disparage this type of study but to point out that the universities' and colleges' interests appear to have been traditionally in this type of area.

The resources available at the college or university level should be made available to interested Indian tribes. The institution should attempt to keep charges for such services at the lowest possible rate but it is felt that the tribes should pay for such services whenever possible.

3. Although the findings in this study do not demonstrate the significance of a college counselor for Indian students, it was felt by a number of Tribal leaders and scholarship granting agencies that an advisor to Indian students should be made available. Therefore, it is recommended that colleges and universities with substantial Indian enrollment ought to re-examine their services with an idea of making this position more meaningful. One possibility would be to provide released time for the Indian advisor to keep in close contact with tribal leaders and act as liaison between the institution and the tribes. (The need for having the counselor(s) available at the time the Indian student seeks assistance appears to be very important. In several institutions with significant numbers of Indian students the Indian advisor receives no released time and performs more a "labor of love" rather than a recognized university function.)

4. Since the findings of the research revealed that cultural differences relate to academic success, it is recommended that colleges make a determined effort to identify and alleviate the problems over which it might have some jurisdiction.

In the first place, more specific research needs to be centered on this vast complex of cultural problems. In addition, the colleges and universities should make available to all who are interested, on and off the faculty, information concerning the Indian and his culture. In particular, the teaching faculty should be made aware of the cultural values and conflicts involved with many Indian college students so as to be better able to understand, evaluate and assist Indian college students in their classes.

5. Since the findings of this study demonstrated that the Indian college student often has particular difficulty in English, it is recommended that Indian students receive all possible assistance in the area of English. Some colleges have a special English class for foreign students or Indian students. Whether this approach is either successful or desirable awaits further research but the fact remains that something must be done to help the Indian student in English.

6. Inasmuch as tribal leaders mentioned the desirability in having understanding teachers at the elementary and high school level, it is recommended that colleges and universities develop adequate training programs to meet the needs in this area.

At present there are several institutions which are actively engaged in preparing teachers to teach Indian students and to provide information about Indian culture which might lead to understanding. However, the number of institutions is small so that the number of teachers properly prepared is also small. It is recommended that training programs based on cultural understanding and respect be greatly expanded.

For those institutions which are reluctant to develop such programs solely for preparing individuals to work successfully with Indians, it has been suggested that such a culturally oriented training program could have a wider philosophic undergirding and significance. The present concern over the culturally disadvantaged child is well known. It is estimated that over half of the students in school today fall into this category. A program designed to aid in the development of teachers and others to work with such deprived students could, with little or no difficulty, be made to include preparing those who plan to work with Indians. The core of such a program is to provide knowledge about the culture of the group and to understand the values and possible conflicts which may arise.

No other institution in American life is better adapted to make a positive contribution than the college and university.

7. Since several institutions within the Southwest have developed rather extensive programs in the area of Indian Education, it is recommended that they cooperate closely with other colleges and universities and share with all the results of their research and services. It is felt that some organizations could be created composed of colleges and universities with substantial number of Indian students or with substantial interest in Indian Education and this organization could meet at regular intervals and have some medium of communication.

8. Since the number of Indian students attending institutions of higher learning is increasing, and since large numbers of Indian students have been unsuccessful in college, it is recommended that all colleges and universities enrolling Indians examine their program and determine whether any additions are desirable in order to meet more nearly the needs of these students.

9. Since Indian students may not have an accurate picture of what college entails, it is recommended that they be told how many hours of preparation outside of class and in the library may be necessary to succeed in college. It has been pointed out that many Indian parents are unfamiliar with education, especially college; therefore, the high school and the college must thoroughly prepare the student by informing him of what is expected and what is necessary for success in college.

10. Since a greater proportion of the Indian students carrying a full load are achieving a grade point average of 2.0 or better than is true of those students carrying partial loads, it is recommended that Indian students, whenever possible, be encouraged to take a full load. This recommendation is in conflict with the thought and feeling of many Indian college advisors who believe a reduced load may help individual students succeed. Perhaps in those cases where the advisor feels a reduced load would work to the advantage of the student such reduction should occur. The point made here is that on the basis of data collected for this study, students carrying seventeen hours or more had a higher grade point average than those carrying less. This does not answer the question as to whether the students carrying seventeen hours were the better students and, therefore, were carrying the extra hours. Future research is needed on this question.

11. Since the value and usefulness of college orientation programs for Indian high school graduates was not demonstrated in this study, but at the same time there has been a widespread interest in this approach by tribal leaders, it is recommended that a future detailed study be undertaken to determine the value, if any, of an orientation program.

Recommendations For Tribes

1. Since education was identified as the major problem facing Southwestern Indians, it is recommended that the tribes keep first things first and devote adequate attention to human resource development and education. Sometimes tribes are inclined to feel education is a responsibility which lies elsewhere and therefore do not become vitally associated with its improvement and its problems. This study clearly revealed the tremendous interest in education on the part of every tribe. In turn, each tribe must make sure that their educational program is comprehensive and compatible with the high position it enjoys in tribal thinking. In other words, each tribe should have the kind of educational program which they feel meets the needs of their people and is in keeping with their feeling toward the necessity of having an adequate education.

2. Since the findings of this research indicated the prominent role played by tribal education committees, it is recommended that southwestern tribes adopt, if they do not already have one, a tribal education committee as a part of tribal government.

In today's increasingly complex and often confusing world, education stands as a source of strength and security. Tribes need an active and enlightened body which has as its responsibility education. The education committee must bridge the old and the new and must be able to communicate effectively with both the traditional and progressive elements of the tribe. To ignore one at the expense of the other would be to take the path of least resistance and would not provide the kind of leadership needed to allow optimum development and advancement of individual members.

3. Inasmuch as tribal leaders declared that parents of many Indian college students do not receive adequate encouragement from home, it is recommended that the tribes develop a program whereby the tribe can provide a maximum amount of encouragement at the tribal level as a substitute for the lack of parental encouragement. This may be done through the established education committee, the scholarship committee, or it may be done as a part of an extensive conscious program involving as many tribal members as possible.

4. Since parental pressure seems to operate to keep students in school, but does not lead to higher college achievement, it is recommended that the students themselves be sold on the value of higher education. It is felt that the tribe, school, and the home can help the student understand the significance of education.

5. Since there are practically no southwestern Indian students with the grade point average necessary to allow them to enter professional schools, it is recommended that every effort be made to raise the scholastic performance of Indian students. It is felt that Indians in professions could make a major contribution to their people and serve as a model for younger students.

6. Since a number of tribal leaders indicated their desire for college trained Indian graduates to return and work with their tribes, it is recommended that colleges and universities enrolling large numbers of Indian students provide information so that the Indian student may become aware of some of the major problems facing the Indian people today and in particular to learn about the organizations and programs of his own tribe. This may be done through an Indian club, or college credit course or informal non-credit seminars.

In colleges with limited numbers of Indians a similar approach might be utilized, perhaps with less emphasis on a formal program.

7. Since several tribal leaders indicated that it is important for teachers of Indian students to understand them, it is recommended that each tribe, and/or Indian community in or near schools enrolling Indian students, cooperate closely with such schools to aid in teacher orientation and to help the teachers gain an understanding about the culture of the tribe.

The tribes could provide speakers to discuss past and present problems and programs. Tribal leaders could aid in presenting a factual and positive picture of the tribe and the people. In addition, actual visits of school personnel on the reservation could be made a reality.

8. Since tribal leaders and scholarship granting agencies indicated the need for college advisors who understand Indian students, it is recommended that tribes with substantial numbers of students attending institutions of higher learning undertake a program whereby they would invite college representatives to the reservation for conferences with tribal officials so that mutual learning could take place. At the same time, the university officials could meet with interested high school students.

9. Since a number of tribes are presently in the process of developing scholarship programs, it is recommended that such tribes examine in detail the plans and programs currently used by other groups to determine those elements they wish to incorporate.

In other words, it is felt that there is a considerable amount of information available as to practices and procedures used by different tribes in their scholarship programs. Changes in present programs and the development of new programs can well profit from knowledge of other existing programs.

10. Inasmuch as the findings indicated that certain tribes with large scholarship programs do not have available adequate records concerning their scholarships, it is recommended that every tribe keep detailed and up-to-date records. These records should include such information as:

1) number of grants
2) size and range of grants
3) sex of recipients
4) colleges attended
5) current curriculum and cumulative grade average
6) number of drop-outs

11. Since information obtained from several tribes with educational loan programs indicated dissatisfaction or the absence of clearly defined regulations governing the programs, it is recommended that tribes contemplating the establishment of an educational loan program do so only after careful deliberation and, if possible, the examination of other such programs. Inasmuch as repayment of loans appears to be a problem, based on the information provided by tribal leaders, it might be to the advantage of the tribe to consider a scholarship program instead.

12. Since a number of tribes provided some type of summer employment for students and since such programs have been praised by tribal leaders as well as students, it is recommended that where possible, tribes develop summer work programs for college and other students. Further, it is recommended that in those cases where tribal funds are either lacking or inadequate, the Bureau of Indian Affairs and other interested agencies contribute to the financial support of such endeavors.

This is a way whereby college students can help earn their own college expenses. Several tribal leaders indicated their concern over the fact some scholarship recipients do not appreciate the money they receive. If a summer work program were required of all scholarship recipients and if a substantial portion of the money earned reverted to the tribe as the student's contribution toward his scholarship, perhaps the student would be more involved and appreciative since his own money is helping to defray his college expenses.

Of those receiving tribal scholarships, a larger proportion of the drop-outs received scholarships of high value than is true of those students who were still in school. A possible explanation of this fact is that students who receive large scholarships may not appreciate the aid and may not be self-motivated as much as a student who has had to work very hard. Those who are willing to sacrifice and work for college expenses may be more interested in education than those to whom the money came easily, especially when the student had no previous experience with large sums of money.

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APPENDIX

Appendix Section

The documents used in this investigation are numerous and extensive. It would not be feasible to include all of the documents within this cover inasmuch as the report would be too thick and unwieldy. Therefore, a list of the instruments used is included and two sample representative items follow. The remainder are submitted in a supplementary set of materials.

APPENDIX

A. Institution and Organization Scholarship Programs for Indian Students

B. An Instrument to Obtain Information from Colleges and Universities Concerning Past, Present, and Future Activities and Programs in Indian Education

C. Tribal Programs for College Students

D. Instructions for Instrument 1-1 (In School)

E. Indian Students in College: Information Obtained from Students

F. Indian Students in College: Information Obtained from College Records

G. Indian Students in College: Information Obtained from Students' College Instructors and Advisers

H. Indian Students in College: Information Obtained from High School Records

I. Instructions for Instrument 2-5

J. Student Drop-out and Exit Interview: Information Obtained from Indian Students

K. Student Drop-out and Exit Interview: Information Obtained from College Records

L. Student Drop-out and Exit Interview: Information Obtained from Student's College Instructors and Advisors

M. Student Drop-out and Exit Interview: Information Obtained from High School Records

Appendix C

Indian Students in College: Information from Student's College Instructors and Adviser

Instrument Number 1-1
Indian Students in College

Code Number______-1-1

Part III - Information Obtained from Student's College Instructors and Adviser*

NOTE: This instrument is to be used exclusively for obtaining information from college instructors and advisers of Indian students now attending a college or university and who plan to complete their college education.

1-3. Student's Name ________________ (Last) ________________ (First) ________________ (Middle)

2-3. Name of instructor or adviser being interviewed ________________ (Last) ________________ (First)

3-3. In what capacity does the person being interviewed have contact with this student? (Circle Appropriate Answer or Answers) (1) Guidance (2) Adviser of Indian students (3) Program adviser (4) Classroom instructor
(5) Other (Specify) ________________________________

4-3. In what course or courses taught by you has this student been enrolled? (List number and title of each course. If you have not taught this student, skip to question 5-3.)

(1) ____________________ (2) ____________________

(3) ____________________ (4) ____________________

5-3. What, in your opinion, are this student's chances for succeeding in college? (Circle One)
(1) Likely to succeed (2) Success is questionable (3) Likely to fail (4) Cannot say

6-3. How would you compare this student's chance tosucceed in college with other Indian students of your acquaintance? (Circle One) (1) More likely to succeed (2) About equal with other Indians (3) Less likely to succeed
(4) Cannot say (5) Not acquainted with other Indian students

* It is extremely important that at least two copies of Part III be completed on each student. If possible, this form should be completed by as many as four instructors and the adviser.

Code Number_____-1-1

7-3. How would you compare this student's chance to succeed with non-Indians of the same college classification, i.e., other freshmen, other sophomores, etc? (Circle One)

(1) More likely to succeed (2) About equal with non-Indians (3) Less likely to succeed (4) Cannot say

8-3. Does this student discuss academic problems with you personally? (Circle One) Yes No

9-3. Does this student discuss non-academic problems with you personally? (Circle One) Yes No

10-3. What college experiences seem formidable for this student? NOTE: Use red cards for this question. See specific instructions, Part III, question 10-3., for special procedures.

____ (a) Making new friends (Indians)

____ (b) Making new friends (Non-Indians)

____ (c) Participation in campus social activities

____ (d) Lesson preparation

____ (e) Organization of study time

____ (f) Class recitation

____ (g) Academic examinations

____ (h) Oral communications

____ (i) Written communications

____ (j) Reading ability

____ (k) Other (Specify) ____

____

____

11-3. How would you rate this student on each of the following traits? (Circle the number corresponding to the appropriate response.)

11-3a. Which of the following best describes this student's personal appearance?

(1) Overdressed and/or immaculate to the extent that it seems to cause a negative reaction among other students

(2) Noticeably, but not offensively "overdressed or immaculate"

(3) Generally better dressed and neater than the typical student

(4) Dress and neatness in no major way different from that of classmates

(5) Generally less neat in appearance than the typical student

(6) Sufficiently "sloppy" to create the impression that the student is indifferent to personal appearance

(7) So slovenly as to be very repulsive in appearance

(8) No opportunity to observe

11-3b. Which of the following best describes this student's ability to do independent work in his studies?

(1) Able to complete academic assignments without any individual assistance

(2) Able to complete academic assignments without individual help more often than not

(3) Requires individual help with academic assignments about half the time

(4) Requires individual help with academic assignments more often than not

(5) Unable to complete academic assignments even with considerable special attention

(6) No opportunity to observe

11-3c. Which of the following best describes this student's interest in classroom instruction?

(1) Creates the impression that he resents what is done

(2) Apparently indifferent to what goes on

(3) Sometimes interested, sometimes not

(4) Interested, but not enthusiastic

(5) So enthusiastic he infects others

(6) No opportunity to observe

11-3d. Which of the following best describes the soundness of this student's comments in the classroom?

(1) Comments almost always reflect a careful integration of all available information
(2) Comments appear to be sound more often than not
(3) Comments appear to be sound about half the time
(4) Comments appear to be unsound more often than not
(5) Comments seem to reflect little logical integration or awareness of available information

(6) No opportunity to observe

11-3e. Which of the following best describes the extent to which this student is dependable?

(1) Almost completely irresponsible

(2) Neglects more responsibility than he fulfills

(3) Can be depended upon to fulfill about half his responsibilities

(4) Fulfills more responsibility than he neglects

(5) Virtually never fails to carry out a responsibility

(6) No opportunity to observe

11-3f. Which of the following best describes this student's self-confidence?

(1) Over-confident to the point of arrogance

(2) Sufficiently confident to be willing to express himself spontaneously on almost every topic

(3) Freely expresses himself on some things, but avoids comment on others

(4) Lacking in confidence to the extent that he will express himself only when asked

(5) So unsure of himself that he avoids expressing himself even when asked

(6) No opportunity to observe

11-3g. Which of the following best describes the extent to which this student shows perserverance in his school work?

(1) Gives so much attention to studies that he neglects other aspects of life

(2) Sufficiently diligent to overcome more than normal distractions

(3) About as diligent as the average student

(4) Concentrates on studies only when restricted or put under pressure

(5) So easily distracted he seldom gets around to his studies no matter what is due

(6) No opportunity to observe

11-3h. Which of the following best describes the soundness of this student's decisions?

(1) Decisions always reflect a careful integration of all available information

(2) Decisions appear to be sound more often than not

(3) Decisions appear to be sound about half the time

(4) Decisions appear to be unsound more often than not

(5) Decisions seem to reflect little logical integration or awareness of available information

(6) No opportunity to observe

11-3i. Which of the following best describes this student's ability to express himself orally in English?

(1) Ability a definite asset to his college career

(2) Better than the average college student's ability

(3) Ability about typical of most college students

(4) Less ability than most college students

(5) Lack of ability may jeopardize his college career

(6) Unlikely he will complete college due to lack of ability

(7) No opportunity to observe

11-3j. Which of the following best describes this student's ability to express himself in written English?

(1) Ability a definite asset to his college career

(2) Better than the average college student's ability

(3) Ability about typical of most college students

(4) Less ability than most college students

(5) Lack of ability may jeopardize his college career

(6) Unlikely he will complete college due to lack of ability

(7) No opportunity to observe

(Completed By)	(Name of Institution)	(Month-Day-Year)	(Minutes Needed to Complete Part III)

Code Number______-1-1

Instructor or advisor:

If you have any thoughts regarding this student's success or lack of success in college that are not revealed by this questionnaire,please note them here.

Appendix L

Student Drop-Out and Exit Interview: Information Obtained from Students' College Instructors and Advisors

Appendix L

Student Drop-Out and Exit Interview: Information Obtained from Students' College Instructors and Advisors

Instrument Number 2-5
Student Drop-Out and Exit Interview
Indian Students

Code Number_____-2-5

Part III - Information Obtained from Student's College Instructors and Adviser*

NOTE: This instrument is to be used exclusively for obtaining information about Indian students who have dropped out of college and from Indian students currently planning to leave college.

1-3. Student's Name ____________ (Last) ____________ (First) ____________ (Middle)

2-3. Name of instructor or adviser being interviewed ____________ (Last) ____________ (First)

3-3. In what capacity did you serve this student? (Circle Appropriate Answer or Answers) (1)Guidance counselor (2)Adviser of Indian students (3)Program adviser (4)Classroom instructor (5)Other (Specify)____________

4-3. What college experiences seemed formidable for this student? NOTE: Use red cards for this question. See specific instructions, Part III, question 4-3. for special procedures.

_____(a) Making new friends (Indians)
_____(b) Making new friends (Non-Indians)
_____(c) Participation in campus social activities
_____(d) Lesson preparation
_____(e) Organization of study time
_____(f) Class recitation
_____(g) Academic examinations
_____(h) Oral communications
_____(i) Written communications
_____(j) Reading ability
_____(k) Other (Specify)____________

*It is extremely important that at least two copies of Part III be completed on each student. If possible, this form should be completed by as many as four instructors and the adviser.

Code Number_____-2-5

$\overline{\text{5-3}}$. What reasons were cited by instructors or advisers for this student's withdrawal from college? NOTE: Use blue cards for this question. See specific instructions, Part III, question $\overline{\text{5-3}}$., for special procedures.

_____(a) Could not make passing grades
_____(b) Lost interest in attending college
_____(c) Did not have sufficient finances
_____(d) Wanted to attend another school
_____(e) Had to quit to take a full-time job
_____(f) Planned to get married
_____(g) Entered military service
_____(h) Parents moved from this state
_____(i) Conditions at home did not permit student to stay in college
_____(j) Poor health
_____(k) High school preparation was inadequate for college work
_____(l) Found it difficult to study
_____(m) Had to take courses in which student lacked interest
_____(n) Could not make Indian friends in college
_____(o) Could not make non-Indian friends in college
_____(p) College was different from what this student expected it to be
_____(q) Alcohol
_____(r) No clear-cut field of interest
_____(s) Did not plan to complete college
_____(t) Parents did not encourage student to continue in college
_____(u) Courses student wanted were not offered
_____(v) Homesickness
_____(w) Other (Specify)____
____
____

Code Number_____-2-5

6-3. How would you rate this student on each of the following traits? (Circle the number corresponding to the appropriate response)

6-3a. Which of the following best describes this student's personal appearance?

(1) Overdressed to the extent that it seems to cause a negative reaction among other students

(2) Noticeably, but not offensively "over-dressed"

(3) Generally better dressed and neater than the typical student

(4) Dress and neatness in no major way different from that of classmates

(5) Generally less neat in appearance than the typical student

(6) Sufficiently "sloppy" to create the impression that the student is indifferent to personal appearance

(7) Slovenly as to be very unattractive in dress and appearance

(8) No opportunity to observe

6-3b. Which of the following best describes this student's ability to do independent work in his studies?

(1) Able to complete academic assignment without any individual assistance

(2) Able to complete academic assignments without individual help more often than not

(3) Requires individual help with academic assignments about half the time

(4) Requires individual help with academic assignments more often than not

(5) Unable to complete academic assignments even with considerable special attention

(6) No opportunity to observe

6-3c. Which of the following best describes this student's interest in classroom instruction?

(1) Creates the impression that he resents what is done

(2) Apparently indifferent to what goes on

(3) Sometimes interested, sometimes not

(4) Interested, but not enthusiastic

(5) So enthusiastic he infects others

(6) No opportunity to observe

6-3d. Which of the following best describes the soundness of this student's comments in the classroom?

(1) Comments always reflect a careful integration of all available information

(2) Comments appear to be sound more often than not

(3) Comments appear to be sound about half the time

(4) Comments appear to be unsound more often than not

(5) Comments seem to reflect little logical integration or awareness of available information

(6) No opportunity to observe

6-3e. Which of the following best describe the extent to which this student is dependable?

(1) Almost completely irresponsible

(2) Neglects more responsibility than he fulfills

(3) Can be depended upon to fulfill about half his responsibilities

(4) Fulfills more responsibility than he neglects

(5) Virtually never fails to carry out a responsibility

(6) No opportunity to observe

6-31. Which of the following best describes this student's self-confidence?

(1) Over-confident to the point of arrogance

(2) Sufficiently confident to be willing to express himself spontaneously on almost every topic

(3) Freely expresses himself on some things, but avoids comment on others

(4) Lacking confidence to the extent that he will express himself only when asked

(5) So unsure of himself that he avoids expressing himself even when asked

(6) No opportunity to observe

6-32. Which of the following best describes the extent to which this student shows perseverance in his school work?

(1) Gives so much attention to studies that he neglects other aspects of life

(2) Sufficiently diligent to overcome more than normal distractions

(3) About as diligent as the average student

(4) Concentrates on studies only when restricted or put under pressure

(5) So easily distracted he seldom gets around to his studies no matter what is due

(6) No opportunity to observe

6-33. Which of the following best describes the soundness of this student's decisions?

(1) Decisions always reflect a careful integration of all available information

(2) Decisions appear to be sound more often than not

(3) Decisions appear to be sound about half the time

(4) Decisions appear to be unsound more often than not

(5) Decisions seem to reflect little logical integration or analysis of available information

(6) No opportunity to observe

II-31. Which of the following best describes this student's ability to express himself orally in English?

(1) Ability a definite asset to his college career

(2) Better than the average college student's ability

(3) Ability typical of most college students

(4) Less ability than most college students

(5) Lack of ability may jeopardize his college career

(6) Unlikely he will complete college due to lack of ability

(7) No opportunity to observe

II-31. Which of the following best describes this student's ability to express himself in written English?

(1) Ability a definite asset to his college career

(2) Better than the average college student's ability

(3) Ability about typical of most college students

(4) Less ability than most college students

(5) Lack of ability may jeopardize his college career

(6) Unlikely he will complete college due to lack of ability

(7) No opportunity to observe

________________ (Completed By)

________________ (Name of Institution)

________________ (Month-Day-Year)

________________ (Minutes Needed to Complete Part III)

Instructor or Advisor:

If you have any thoughts on why this student left college that are not revealed by this questionnaire please note them here.